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A N  
A C C O U N T  
Of the Remarkable  
C O N V E R S I O N  
A N D  
E X P E R I E N C E  
O F  
*MARY HURLL,*

As taken from her own Mouth.

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*The Third Edition.*

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To which are Added,  
Meditations on several PASSAGES of  
Scripture, and on the Lord's Prayer.

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L O N D O N,  
Printed, and are to be had at Mr. Thompson's  
in Red Lyon Court in Watling-street. 1711.  
Price bound 12d.

ALCOHOL

OF THE B. & O. R. R.

CONSTITUTION

ARTICLE I

SECTION 1

All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

SECTION 2

CLAUSE 1

The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

CLAUSE 2

CLAUSE 3

CLAUSE 4

CLAUSE 5

CLAUSE 6



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A N  
A C C O U N T  
O F T H E  
Conversion, &c.

**I**T may be inquir'd, what Parents I come of; as to that I can give but little Account. I hope they were such as fear'd the Lord. It pleas'd God to remove them early from me, it being when I was about eight years Old. My Mother died a Year before my Father. My being a sickly, weakly Child, was one Reason why I was not put to School to learn to read in their Time.

When they were removed by Death, it was my Lot to be put Apprentice in a carnal Family, by the appointment of the publick Magistrate in *Marlborough*, for eight Years, to learn to make Bone-Lace, which Time I accordingly served. At the time I went to them, I was a stranger to God. There was in me a carnal Heart, opposite to all that was Good; in the Remembrance of which I have Reason to be truly humbled, and do always lay my self low at the Footstool of God's Grace. I have also Reason to admire free Grace in the distinguishing Love of God and Christ to my Soul, that he was pleas'd to go out of the ordinary Road to call me into his Way.

I had liv'd in this Place four Years, before I was convinc'd of Sin. I then rejoic'd when the Sabbath was come, that I might have time for Recreations; my business on that Day being to walk about to see new Places. I had Companions like my self, to walk with me. I have still reason to be humbled at the Remembrance of this Time  
and

and Day. I was not like to be convinc'd of Sin by hearing the Word Preach'd or Read, because I did not go where it was dispens'd; nor by good Example and Instruction, because I had it not. For as to those I then lived with, I don't remember they ever told me it was an Evil to break the Sabbath. As for the Word read in that Family, it was but seldom I heard it; and what I did hear, such was my wicked Heart and Nature, that it was rather a Burden, than a Delight to me.

I know the hearing of God's Word Preach'd or Read, is his ordinary Way to convince of Sin; but I being out of this Way, he thro the Riches of his Grace took another Method with me. The way that he took to convince me of Sin was by a Dream, when I was about twelve years of Age. I dream'd that I was walking with my Companions in a large Common, which since I have often thought, did fitly represent the Common way to Hell, which I was then in. Before me I saw a great Pit, which I was oblig'd to go to, and could

not turn back again. As I came near it, I saw a Ballance hang over the middle of this Pit, I observ'd a great many sitting round about the Brink of it : and as I looked down into the Pit, I could see no Bottom, and looking up to the Ballance, I could discern nothing it hung by. I thought every one that sat round that Pit, or came near it, were to be weighed in that Ballance, and every one that turn'd the Ballance, was to be cast into that Pit ; so I trembled exceedingly at this Sight, and whilst I thus trembled, apprehending I should be weighed and turn the Ballance, and be cast into the Pit, methought there came a young Man to me and bad me sit down, and he would tell me the meaning of all these things. He told me the Pit I saw was the Pit of Hell, and the Ballance that hung over it was the Justice of God, and that which turn'd the Ballance was Sin. He told me it was not the weight of the Body that turn'd the Ballance, but it was Sin ; and thus the Expression was repeated to me. He further told me, I was not now brought

to

to be weigh'd in the Ballance, but only to see what it was to run on in Sin. Upon this I awoke out of my Dream, under a deep Conviction of the Sin of Sabbath-breaking. As I remember this Dream was doubled to me in one Night.

This Visitation I judg to be from the Lord, by what follow'd after it; for immediately upon this, I found thro rich Grace a Change in my Heart. Blessed be the Name of the Lord! The first Sin I was convinc'd of was the breach of the Sabbath. Before this I long'd for the return of the Sabbath to be at Liberty for my Recreations, but immediately after this I long'd for it to hear the Word. And no sooner was I convinc'd of Sin, than it pleas'd God to direct me to the use of Means in the way which I still remain in.

It was at that time much upon my Mind to go hear Mr. *Hughes* a Non-Conformist Minister in *Marlborough*. I ask'd those who us'd to be my Companions in breaking the Sabbath to go with me to hear the Word, not ac-



quainting them with my Reasons for it. They went with me, but staid not long there, but as I suppos'd took their Walks, as they us'd to do. As for me, thro' rich Grace I had now no such Inclination to do.

I was much affected with Mr. *Hughes's* Prayer. I thought I could have stood a Day to have heard him; but in Preaching I could not understand him, under the sense of which I was very much troubled and concern'd. I believ'd that he that Pray'd so well, did Preach as well, only I wanted the Capacity to understand him. It pleased God in the beginning to give me so much Understanding, as to let me see I wanted an Understanding. I was troubled for a considerable Time, that I could not understand the Word when preach'd. When one Sabbath was gone, I long'd for the return of another, hoping I might understand better the next Time, but I could not find I did; and thus I may say I continu'd for the space of twelve Months, being exceedingly troubled how I shou'd escape Hell, and  
get



get to Heaven. Very willing was I to escape that place of Torment, but alas I knew not how! I had a desire to get to Heaven, but I knew not which way. Upon this I beg'd of the Lord that he would in the way of his Providence so direct and order it, that I might hear his Word spoken of by some Person or other in the way of Converse; and in this way I thought I might come to the Knowledg of what God would have me do, in order to the escaping of Hell, and the being Sav'd.

After this God answer'd my desire. (By the way, what Reason have I to admire the Riches of his Grace, that he should condescend to hear the Petitions of such a mean and unworthy One as indeed I am!) For some time after this a Neighbour comes to the House where I liv'd, and took occasion to mention some Passages of Scripture in his Discourse as I sat at my Work. One that I was directed to take especial notice of, was that in *Mark 16. v. 16. He that believeth shall be Saved, and he that believeth not shall be Damned.* As soon as he had men-

mention'd it, I thought with my self is it so? That whosoever believeth shall be Sav'd? Then I will believe,

*\* A way of  
Expression com-  
mon in those  
Parts.*

\* sure. Tho alas at this time I knew not what Faith was. After this I thought it over again in my Mind, that I had said, I would believe sure. But it was requisite I should now consider what I ought to believe. I thought I must hear the Word preach'd, and hear it read as much as I could, tho not so much as I desir'd. I thought further I must believe what I heard Preach'd, and what I heard Read to be a Truth. But I consider'd again, I may hear the Word Preach'd and Read, and may believe it to be a Truth, and yet this may not be a right Faith: So I was then concern'd to know what right Faith was. I thought if I did not know what Faith was, how should I know whether I had it; and if I never had it, I should never be sav'd, according to the foremention'd Word. Upon this I was exceedingly troubled a considerable time for want of the Knowledg of Faith.

Whilst

Whilst I was under this Concern, the Devil comes in with a Temptation. These were his Suggestions. What, was I so thoughtful about the things of Eternity? I was but Young. This were the way to spend all my time in Sollicitousness about Eternity, and to take no Comfort of ones Life, which I need not do. If I was elected, God would bring me Home at last, tho I liv'd ever so carelessly the mean while; for he would save all his Elect: But on the other hand, if I were not elected, all my thoughtfulness would never save me.

As soon as these thoughts were suggested, it pleased God to let me know they were from the Devil; I was persuaded of it, because the end of them led to Carelessness. It pleased God thro rich Grace immediately to appear for me, and I must say the Lord answer'd Satan, for I could not. The Devil told me it was yet time enough. *But the Word of God came with Power, and inform'd me that now was the accepted time, now was the Day of Salvation, 2 Cor. 6. 2.*

*And*

*And to Day if ye will hear his Voice, harden not your Hearts, Heb. 3. v. 7, 8. And seek ye the Lord while he may be found, call ye upon him while he is near, Isa. 55. v. 6. That Scripture also in Psal. 10. v. 1. was deeply impressed upon my Mind ; Why standest thou afar off, O Lord ? Why hidest thou thy self in times of Trouble ?* So that here I understood there was a Day wherein God would be nigh to us, and a time of Trouble wherein he might stand far off from us. Whereupon I was made to consider in the first place, what the Day of Trouble wou'd be if I shou'd put it to the Venture. I then examin'd my self, whether I could bear the Lord, whom I would have to be my Friend, to stand against me as an Enemy ; whether I could bear a frowning Countenance, an angry Look, a consuming Fire, or a final Sentence ; whether I could bear that Sentence, *Depart ye Cursed, I know ye not ?* My Heart answer'd, I was not able to bear the thoughts of it. Then the foremention'd Scriptures, *Seek the Lord, &c. and now is the accepted time,* were again impress'd

Impress'd with fresh Power upon my Mind; whereupon I desir'd of God that I might so seek him as to find him, so call that he might answer, so knock that he might open to me. It seem'd to be then with me, as tho I were never to have another Offer, if I neglected this present Day, and this made me the more earnest in seeking of God; So that the Devil was forc'd to flee before me as one asham'd of his Temptation, and never was suffer'd from that Day to this to tempt me about Election.

Here I think it necessary by the way to give a word of Caution to young Ones, lest they turn the beginning of my Experiences to a wrong use: Some may be tempted to think that, tho they profane the Sabbath, and trifle away their time as I did, God may meet with them at last, as he hath done with me. The Lord grant that none who read this may entertain such thoughts. I would have none venture upon Sin, because Grace hath abounded to me. Tho God went out of his ordinary way to meet with me, that is no rule for others.



others. I wou'd advise others diligently to use the Means, and attend upon the Ordinances of God, where he uses to meet his People. I wou'd have young Ones remember that God loves them that love him, and they that seek him early shall find him; and this may be an Encouragement to them in the use of all appointed means. I would advise such to chuse good Company, to read good Books, especially the Bible, the Book of Books, and to hear Soul-searching Ministers as much as they can. Such as are found in God's way, may expect to find God in due time. He that shall come, will come, and will not tarry, *i. e.* He will not tarry beyond his own time, tho it may seem long to the Soul that is waiting for him. But I shall prevent my self if I launch out farther.

I shall now return to what I was upon before. After that Combat with Satan was over, I return'd to my former inquiry about the knowledg of Faith, but I remain'd ignorant of what it was at that time. By this time I had serv'd my Apprenticeship, which was eight  
Years.



Years. I had then attain'd the Age of Sixteen, and was very fearful of being left to my self for fear of Liberty. Therefore I desir'd to be Apprentice a second time, tho I had undergone an hard Apprenticeship in the first; knowing the Want of what was necessary, tho not of what was best, seeing that was best which I had. I was afraid of Liberty, lest I should be drawn aside by ill Company, and so should lose the Convictions I then had. I thought I had better chuse to know Hardships in the World, than to venture falling into Snares; and this was the whole reason which made me willing to be an Apprentice again. So I went to serve in another Place Apprentice five Years.

Those I next liv'd with were Professors. When I was settled in my place, I began to consider the State of my Soul. I again enquir'd what knowledg I had yet of Faith; but upon Examination could not find I had any right knowledg of it. I was very much troubled to think I should hear the Word so long, and obtain no Knowledg.

ledg. Then that Scripture was brought  
 to my mind ; *If the Gospel be hid, it is  
 hid to them that are lost,* 2 Cor. 4. 3.  
 Then I concluded that I was one that  
 was lost, for the Gospel was hid from  
 me (as to the understanding of it, tho  
 I was under the hearing of it.) I re-  
 main'd after this a long time troubled  
 under the sense that I was lost. In due  
 time another Word was deeply im-  
 press'd upon my Mind ; *Christ came to  
 save the lost Sheep of Israel,* Mat. 15. 24.  
 O blessed be his Name that ever such a  
 Word should come to me ! I was ena-  
 bled thro Grace to turn that Word into  
 Petitions, desiring that Christ would  
 save me. After this I was concern'd un-  
 der an Apprehension that I had no true  
 Grace. I thought if I had I should  
 grow in Grace, but I found I was still  
 as ignorant about the Knowledg of  
 Faith as at the first, which was a great  
 trouble to me ; for I believ'd the Ne-  
 cessity of having Faith, and I now see  
 I had it, tho then I knew it not. I  
 was a long time troubled under the sense  
 of the Sin of Ignorance. But God was  
 pleas'd

pleas'd often to give me that Scripture, *Then shall ye know, if ye follow on to know him*: And that made me earnest from day to day with God that he would teach me Knowledg. And thus I remain'd a great while only begging for Knowledg. Being concern'd to find I did not get forwards, I had that Scripture given in, *If thou seekest her as Silver, &c. Prov. 2. 4, 5. Then shalt thou understand the Fear of the Lord, and find the Knowledg of God.* I thought with my self, that one who had lost Silver, especially if it were so that he had no more to supply his Wants, with what diligence would he look after it? Likewise if a Beggar heard of a hid Treasure, what pains would he take to come at it? Which I thought did fitly represent my Case. Now I knew my self to be one that had nothing, and deserv'd nothing that was good. By this Word I was inform'd I ought to use all diligence to get a true Knowledg of God and an Interest in Christ, but still apprehended I remain'd ignorant of this true and right Knowledg.

In the mean time I was exercis'd with many outward Afflictions, which made me often think I did not belong to God. I apprehended the Afflictions I met with to be tokens of God's Displeasure, and so a sign that I was not his in a peculiar manner. Then God thro his rich Grace brought in another Word to me, Rev. 3. 19. *As many as I love, I rebuke and chasten. He that is without Chastisement, is a Bastard, and no Son,* Heb. 12. 8. And this was a stay to me for a little while, hoping that God's Dealings were in Love. But when new Afflictions came, I was ready to question it again, however the Scripture last mention'd was often brought to my Mind. But after this I began to put it off with these Considerations. I believ'd that all that God lov'd he chastned; but I thought it was no argument that all he chastned, he lov'd. I thought there were many in the World who had greater Afflictions than I, who never peculiarly belong'd to God. I thought this might be my Case, and I might have Troubles here, and Torments

ments for ever hereafter. I thought I could be willing to bear any Trouble, so I knew it to be in Love. I was exercis'd with many Temptations, which made me think again I did not belong to God. I thought such as were the Children of God indeed, were not exercis'd with the Temptations that I was; which Apprehensions made me sink, doubting my Interest in God. Then that Scripture was given into my mind; *The Lord knows how to deliver the Godly out of Temptations, and to reserve the Unjust to the Day of Judgment to be punished*, 2 Pet. 2. 9. I thought hereupon with my self, Is it so? Does God know how to deliver the Godly out of Temptation? then I may infer the Godly are in Temptation; so I thought I would no more conclude that I was a Soul not belonging to God by reason of Temptations, since the Word told me, that the Godly are in Temptations.

After this I was exercis'd with other Afflictions, which were the means of discovering to me the Sin and Corruption that dwelt within me; insomuch



that I saw my self full of Ignorance and Darkneſs, and knew not which way to look, having Afflictions without, and Sin and Corruption within. This made me queſtion again whether there was any thing of the Work of Grace yet upon me, but I could not draw a full Concluſion that there was none. I then renew'd my former Thoughts: If I have Grace, why do I not grow? For I thought my ſelf as ignorant of Faith and Repentance as at the firſt. I thought they that had true Grace did grow, and if I had Grace I ſhould grow, unleſs ſome ſecret Sin I did not yet ſee hinder'd the Growth of it. Upon this I enquir'd what might be the hindrance to my getting forward; I thought it might be my fixing too much on the Creature and Creature-Comforts, tho at that time I had little or nothing to fix upon, neither did I know I did fix upon any thing in an inordinate way. Yet by reaſon of the Deceit of my Heart I thought I might do it, and not know it. So upon this Suſpicion of my ſelf, I deſir'd of God he would wean me from  
the



the World and the things of Time, as a Child is wean'd from the Breast: I desir'd that as the Nipples of the Breast were imbitter'd to the Child, that it might not taste the Sweetness of the Milk, so the things of this World might be imbitter'd to me, that I might taste no Sweetness, nor see any Excellency in any thing beneath Himself; and this in order to my being brought to himself. I thought, as when a Child is wean'd from the Breasts, and eats more nourishing Food, it grows, and at last becomes a Man; so it would be with me, if I were wean'd from the things of Time. I thought I should then come to the Knowledg of God, and grow in Grace.

After this God was pleas'd to answer my Prayer, but I may say it was by terrible things in Righteousness. For every thing I had to do with either less or greater, became a Cross to me. I was for a time exercis'd with many Afflictions, in order to the being wean'd from the things of Time. But I may say that in all this God dealt with me as a Mother doth with her Child. For as when

the Child is weaning from the Breast, it's usual for the Mother to provide something better than ordinary instead of the Breast; so did God provide a Word for me that was better than all other things to me; it was that Scripture in *John 16. 33. In the World you shall have Tribulation, but in me Peace:* which was in a most powerful and efficacious manner impress'd upon me. The Afflictions I met with were at first very hard to bear, till I was enabled to consider thus with my self, *viz.* that I had desir'd Peace with God, Peace of Conscience, and Joy thro believing: whereupon I reason'd with my self, Why should I be unwilling to have it in God's own way, since the Word told me that in the World I should have trouble, but in him Peace? And O it was but reasonable I accept of Trouble, seeing I was so willing to embrace Peace. Then I desir'd the Lord that he would sanctify Afflictions to me, and teach me by them, that I might be brought truly to himself: Thro rich Grace I could then appeal to God that I was willing to have Peace  
in

in his own way. So that by this time the Trouble that before was great and hard to bear, became easy.

But after this a new Affliction follow'd, and I was ready to sink again, as if I had enjoy'd no former Consolation. Then God led me to new Reflections. I consider'd what Sin I might find out by these Afflictions. I was made by my Afflictions to see I had a secret trust in the Creature, and Creature-Comforts, which I knew not before. I then consider'd what I had desir'd of God, *viz.* the imbittering the things of Time, that I might be brought off from them to Himself. Then I ask'd my self some Questions: as, How did I desire this thing? Was I willing that God should answer this desire? Was my Heart right in the matter? If it was, why then am I concern'd when God is doing what I desir'd? Then I thought of the great Love and Mercy of God, that he should condescend to hear and answer me, and should concern himself so much about me. I thought he might have said of me as of *Ephraim*, *Ephraim is join'd to Idols,*

*let him alone.* God might have let me alone, to have cleav'd to the Creature and perish'd for ever ; but Blessed be his Name he did not leave me so.

After this I met with another Affliction. And that Scripture still came in with every new Affliction, *In the World ye shall have Tribulation, &c.* but under this Trouble I was sinking as before. Here it pleased God to lead me to other Considerations. I thought how hard it was for me to be wean'd, or I should not need all these Afflictions. I thought I might liken my self to a Bird upon the Tree, that was going from twig to twig, but still remain'd upon the same Tree : So I went from Creature to Creature, rather than came rightly to God. Indeed I was as one that staid in the Birth, ready to take hold of things below, which for a time prevented me from mounting upwards. I consider'd again with my self, that God was using his Rod, and might not I hear a Voice in it ? And indeed I thought I heard a Voice in it after this manner : Soul, thou wouldst stick, stop, and stay there, but  
 thou

thou shalt not, thou shalt and must come to me. Upon this I stood amaz'd at the Thoughts of God's wonderful Love to me. Thought I, will God have me (as it were) whether I will or no? This indeed was wonderful.

But after all this I met with another Trial, which I thought greater than any I had met with before, or else it was because I was weary of bearing, or nearer to Deliverance. That Scripture, *In the World ye shall have Tribulations*, &c. as under my other Troubles, so came along with this: But alas! I was again sinking as much as ever. Which shew'd me that the Consolations I had receiv'd in my former Afflictions, would not serve for the next. So that I had need to depend upon the God of Grace. I was so cast down under this Trial, that for a time I refus'd Comfort from the Word of God. I thought with myself, that for ought I knew I was still a Stranger to God; and then what had I to do to take hold of his Word, or receive Comfort from it? But the Lord did not leave me here. I desir'd if I belong'd



belong'd to him, or that the Scripture,  
 which was always brought to my mind  
 in my Afflictions, belong'd to me, if I  
 might lay hold of it, take Comfort from  
 it, and not sin in so doing, he would  
 please to let me know it ; that he would  
 so order it in the way of his Providence,  
 that I might hear it spoken from in some  
 Sermon or other. After this Desire had  
 pass'd, I was troubled in my Spirit, and  
 reason'd thus with my self: What was I  
 now about? Must I direct the Almighty?  
 Could I not believe? Must he take  
 such a way to raise up my Faith? Yet  
 notwithstanding I thus blam'd my self,  
 I could not help having still the same  
 Desire; and God was pleas'd graciously  
 to answer this Desire the very same day.  
 I had not then discover'd these Thoughts  
 to any Person living; but that very  
 day there came one to the House where  
 I then liv'd, to repeat a Sermon. When  
 he nam'd the Text, it was, *In the World  
 ye shall have Tribulation, but be of good  
 cheer, I have overcome the World.* The  
 Proofs were that in the 119th Psalm,  
 ver. 67, 71. *It is good for me that I have  
 been*



*been afflicted; before I was afflicted I went astray, but now have I kept thy Word. So that in the 2 Cor. 12. 7. And there was given to me a Thorn in the Flesh, a Messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me: And he answer'd, My Grace is sufficient for thee, for my Strength shall be made perfect in Weakness.* This Text and all these Proofs were so opened, that it went on with all that I had before experienc'd, as if he that had preach'd it had known all that I had pass'd thro; but tho he that preach'd it could not know, yet he that directed it did know. I was all that time as one amaz'd, being surpriz'd at the having so speedy an Answer to my Desire.

After this I went to live a Servant with my Aunt my Father's Sister, where I remain'd two years. Whilst I was there, my Father's Uncle, who was a good Man, often came to the House. He would often speak to me, encouraging me in the way to Heaven. He ask'd me who Christ was, which indeed at  
that

that time I could give no answer to. He told me that Christ was the Son of God; that he was God-Man, and that he is the Saviour of all them that come to him and believe in him. He told me, he would not have me be discourag'd; he believ'd God had a Design of Grace towards me. But upon this I saw, that I was ignorant of Christ, as the way to Life and Salvation. I then desir'd of God, that he would teach me true Knowledg, that I might know what it was to come to Christ.

About this time I heard a Sermon wherewith I was much affected, but could not remember afterwards what I heard. The day after the hearing of this Sermon my Uncle came to me again, and he enquir'd of me how I lik'd what was deliver'd in that Sermon. I told him I lik'd it, and was affected with it, but could not remember so as to give him any account of it. Then he told me there were four things in that Sermon which he would have me remember, shewing how a Soul should come to Christ; *viz.* I should endeavor to see Christ

Christ by an Eye of Faith, I should run to him by the Feet of Faith, I should lay hold on him by the Hand of Faith, I should feed on him by the Mouth of Faith. These things I heard, but I was ignorant how to do it. I fell under a Concern of Mind, fearing I should never be a true Christian; so that I was again troubled, apprehending I did not belong to God, and I remain'd under these Thoughts for a considerable time, but endeavour'd still to keep in the use of Means, hearing the Word of God.

Once going to hear a Sermon, the Devil suggested the following Temptations to me. What did I go to hear the Word for, I did not belong to God. He told me, if I went to hear I should be like *Jonas* in the Ship, the Ship could not pass till *Jonas* was cast out; in like manner, if I went among the People of God, their Prayers would not pass, they would not have Access to God, nor Acceptance with him, because I was there. This was back'd with another Scripture, where it was said, *Pray not for this People, for I will not hear; make the*

*the*

*the Hearts of this People fat, and their Ears heavy, and blind their Eyes; lest they see with the Eye, and hear with the Ear, and understand with the Heart, and be converted, and I should heal them.* At that time I did not know the Devil could suggest Scripture: I believ'd the Word to be God's Word, and therefore did not know but I might hinder the Prayers of God's People, if I went amongst them. Again I thought with my self, that for ought I knew I might not belong to God, and so he might forbid his People praying for me. But the Lord was with me, and tho I knew it not till afterwards, was pleas'd to assist me in my Resolutions. I thought with my self, that altho I did not belong to God, and should hinder the Prayers of his People, yet I would go this one time among them, and I would see and make a Trial before I gave an intire Credit to these Suggestions.

When I came, he that was in Prayer was earnest with God for every Soul then present. He pleaded with God that every Soul might be convinc'd and converted,

verted, that every Soul there present might be brought savingly to Christ, that every Soul might have a true and right Knowledg of himself; and thus he went on, at the end of every Petition bringing in *every Soul*. So that I stood as one amaz'd, to think how God had order'd the matter. I believ'd that God knew me to be there; I believ'd also that if he had forbid his Servant praying for me, he would not have permitted him to pray for every Soul present, seeing I was one. I was then made to see I did not hinder the Prayers of God's People, but had an Interest in them: So then I knew that what I met with by the way was from the Devil; and I went away from that Sermon with Courage, thro rich Grace, to believe. I believ'd that altho I was then ignorant, God would hear his People's Prayers for me, and in due time I should have Knowledg according to what had been pray'd for.

Some weak Christians, from what has been now mention'd, may take occasion to inquire, since the Devil may suggest Scripture, how they may know when  
Scrip-



Scripture is given in by God or suggested by Satan ? You must always observe, if you would know this, the Tendency and End. Whatever comes from God, has always a Tendency to lead to him ; but when suggested by Satan, it hath a Tendency to drive us from him. Yet I would have all prize the Word of God as his Word, tho brought by the hand of an Enemy. I us'd to think with my self, if a Friend should send me a Letter, and this Letter come by the hand of an Enemy, I might wonder that the Enemy brought it safe : but I ought not to disregard it, because he brought it, since it came from a Friend ; I should more mind the Friend that sent it, than him that brought it. So would I advise Souls to take the Word of God, remembering it is the Word of a Friend, tho an Enemy should bring it to mind ; and let such plead with God for a right Understanding and experimental Knowledg of it, and this is one way to frustrate the Design of him that brought it. But I shall not insist farther upon this.

I was after this very thoughtful about getting a right Knowledge of Christ, but could not find I got forward. For a time I was much perplex'd in my mind, and thought it was not so with God's Children: then that Scripture was given me, *Psal. 42. 5.* where *David* reasons with himself, saying, *Why art thou cast down, O my Soul, and why art thou disquieted within me? Trust in God, for I shall yet praise him, who is the Health of my Countenance, and my God.* This gave me some new Encouragement to hope I might be the Lord's. It shew'd me also when I ought to exercise Faith and Trust in God. I desir'd therefore that he would enable me to do it, as he did his Servant of old.

After this I heard a Sermon from that Text, *Thou wilt keep him in perfect Peace, whose Mind is stay'd on thee, because he trusteth in thee, Isa. 26. 3.* The Minister shew'd how a Soul should stay his mind on Christ; even as a weak or a lame Man, who has no Strength, staid himself upon his Staff, so should the Soul in the apprehension of his own

Weakness stay himself on Christ for Support and Supply ; and a Soul that thus stays it self upon Christ, is under a Promise of being kept in perfect Peace. I thought at that time my Mind was stay'd upon the Lord, which gave me some encouragement that in due time I should attain to the Knowledg of him.

After this I heard many Sermons from that Passage of Scripture, *Thou art my Portion, O Lord*, Psal. 119. 57. I believ'd, when I heard these Sermons, that God was an excellent Portion ; and I concluded them to be the only happy People that had him for their Portion : But I thought, what is all this to me, if I cannot find he is my Portion ? All the Sermons I heard from that Text did not satisfy me that God was my Portion. Then I thought, O that I could but know, still desiring the Lord to be my Portion. I had this Reflection within my self, that if the World and a Crown was to be put on the one hand, and Christ and the Cross on the other, whether of these should I be willing to chuse ; I thought my Heart reply'd, I could chuse

chuse Christ and the Cross rather than the World and ten Crowns. But I again reflected, that my Heart was deceitful and desperately wicked above all things, who could know it ? and it might be, if I were put to the Trial, and should have half a World set with a Crown on one hand of me, and Christ and the Cross on the other, it might be I should chuse the half World with the Crown rather than Christ with the Cross : so that this I thought could be no Mark or Evidence to me. Whereupon I remain'd under Trouble, still desiring to know that God was my Portion. And at length in due time, for ever blessed be his Name, he was pleas'd to let me know it: That Word was brought in with Power upon my Soul ; Isa. 43. 25. *I even I am he that bloteth out thy Transgressions for mine own sake, and will not remember thy Sins.* I may say thro rich Grace, that this Word was brought to me with an irresistible Power, so that I could not withstand it if I would. Then was I enabled to believe that God was my Portion.

Soon after this I was laid upon a sick Bed. The Illness I labour'd under continu'd for a Quarter of a Year. In that time I experienc'd much of God. I could then say, tho my Heart and my Flesh fail'd, *yet God was the Strength of my Heart, and my Portion for ever.* After this he was pleas'd to lead me gradually into the sight of my self, so that I was made to see the Darkness of my Understanding, the Hardness of my Heart, and the Perverseness of my Will, insomuch that I thought there was none like me. I thought that such as were Christians were discoursing of the things of God, they could speak of a new Birth, of Faith and Repentance: but this I thought my self a Stranger to; so that I return'd to my Fears again, that there was nothing right in me. But I then judg'd that if there was nothing right in me, it was high time there should. I thought if I continu'd where I was I should perish, and if I went forward I could but perish: whereupon I would endeavour to go forward; if I perish'd, I perish'd. I then resolv'd with my self



I would inquire after God and the Knowledg of his ways in good earnest, as tho it were the first day I had thought of Heaven and Happiness. I thought I would now begin afresh ; but alas ! I knew not the way, till the Lord gave in that Scripture to me, *Isa. 55. 7. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* So soon as that Word was impress'd upon my Mind, I consider'd first who it pointed to, *viz.* to the Wicked ; I then examin'd my self, whether I saw my self of that number. Indeed I could not then possibly charge my self with such Sins, as God had been graciously pleas'd to keep me from ; yet I thought I might see my self of the number of the Wicked, so long as I was such a Stranger to the true Good : so I apprehended that Scripture pointed at me. I again examin'd my self, whether I was willing to forsake my Ways and Thoughts that were evil, *i. e.* so far as I knew them to be evil, and if I was wil-

ling to turn to God. My Heart reply'd, I was truly willing to forsake what I knew to be evil, and to be the Lord's. Then there were two Scriptures in an extraordinary manner impress'd upon me, to let me know what God had done for me. One was in Ezek. 16. 8. where it is said, *When I passed by thee, and looked upon thee, behold thy time was a time of Love.* The other was Psal. 100. 3. *Thy People shall be willing in the day of thy Power.* I was then made to see, that there had been a time of God's Love to me, and the Day of his Power had pass'd upon me. I reflected that if there had not been a time of Love, I that was dead could not have been made alive; and if I had not been made alive, I could not have been inquiring after the Living God. I was made to see also that a Day of his Power had pass'd, or else I that was unwilling, could not have been made willing to be the Lord's. Then I consider'd the latter part of the former Scripture, *And turn to the Lord and he will have mercy upon thee, and to our God for he will abundantly pardon thee.* I was

from hence led to see, how futable God's pardoning Mercy was to my Sins. I had sin'd to Abundance, and here was a Promise made of Pardon to Abundance. Thus I came to know thro rich Grace that this Promise belong'd to me: for having experienc'd the former part of the Verse, I was enabled with Comfort to apply the latter, for ever blessed be the Name of the Lord.

Afterwards the Lord gave me another Scripture, which was Mat. 12. 20. *The bruised Reed he shall not break, nor quench the smoaking Flax, till he bring forth Judgment unto Victory.* Here I was made first to consider what the smoaking Flax and bruised Reed were; I believ'd them to be meant of weak Christians, such as had but small degrees of Grace (as I have heard that Scripture so explain'd) but then we must look to it, that these small degrees be true. I therefore inquir'd of my self, whether I had any true Grace. I had heard from others that the Desires of Grace were Grace. Then I examin'd my self whether any such Desires were wrought in

me ; I thought there were, but I ask'd again, how should I do to know they were true and sincere Desires: as to this, I found them such as were accompany'd with Endeavours. I thought in things of a civil nature, if a temporal Good were offer'd to a Person, especially if it was to one that stood in need of that Good, such a Person is not us'd to sit still, and only say there is a good Offer made me ; but he will be found in the diligent use of those Means which are most likely to obtain his End : and if it be thus in Temporals, it must needs, I thought, be as true in Spirituals. The way to prove a sincere Desire after God, is to enquire if it be accompany'd with the use of those Means which God hath appointed, in order to our attaining the Knowledg of himself. I then examin'd my self, whether I found it thus with me ; and I could then say, that my Desires were sincerely after God and for himself: for I had endeavour'd to be found in the use of Means, so far as capable at that time. I came thus to see my self of that number that are here pointed

pointed at by these Expressions of the bruised Reed and smoaking Flax. I did then in the next place consider what was promis'd in this Scripture to such weak Christians, and I understand it to be a Promise of growth in Grace. O the Loving-kindness and Good-will of God to poor Sinners ! I cannot by the way but admire, that he that promises Grace, should make such a Promise to Grace ; indeed it is a Promise to his own Work. It is said, *The bruised Reed and smoaking Flax shall not be broken or quench'd, but it shall bring forth Judgment unto Victory.* Thus God shows the particular Care he takes of such. Here then I was made to see a Promise of Increase of Grace, that so by virtue of what I should receive from God, I should in due time obtain the Victory over Sin and Satan, and Death and Hell. And according to the Faith the Lord gave me in this Promise, I have since in some good measure experienc'd, blessed be his Name, the Truth of it.

After this God led me to another Word, where he promises to give a new  
Heart



Heart, *Ezek. 36. 26.* I then thought with my self, that this Promise is free, and full, and positive without Condition; but to whom is this made? I believ'd it must belong to such as saw their need of a new Heart, and that it was not enough for me to say in a general way I had a hard Heart, but it was fit I should inquire wherein this Hardness of the Heart does consist: without this I thought I should not come aright to God for the fulfilling of this Promise. In order therefore to this I thought I should inquire what Sin is; this I thought I might see in the Sufferings of Christ, and how dear it cost our Saviour. I consider'd further of the Love of God in giving of Christ, the Love of Christ in his Undertakings; I consider'd who it was that suffer'd, for whom, and from whom he suffer'd, and the Degrees of his Sufferings. I thought of these things more particularly than I can now leave them in writing. I reflected with my self again, that if I could think of Sin, and not be afflicted; if I could think of such Love and Mercy, and not be

be affected ; then I might cry out, an hard Heart indeed, a blind Mind, and a sleepy Conscience indeed ! Then I thought, what Reason had such a one as I to plead hard with God to make that great and gracious Promise good to me, That I might have a new Heart, that I might be afflicted for Sin, and affected with Love and Mercy, and that I might watch more against Sin than ever I had done.

After that Scripture, it was given in to me, *That Christ suffer'd for Sinners, the Just for the Unjust, that he might bring us to God, 1 Pet. 3. 18.* This gave me some Hope that he dy'd for me, who was a Sinner and Unjust ; but I reflected again how necessary it was I should inquire, what Faith I had concerning my Fall in the first *Adam*. For I thought if I did not see how I fell in the first *Adam*, I should not seek aright my Recovery by the second, the Lord Jesus. I therefore inquir'd about my Faith concerning the Fall of the first *Adam*. The Scripture indeed is very clear, that we all fell in *Adam*, but I thought this no Argument  
that

that my Faith about it was clear. When I came to examine this matter, I found many carnal Reasonings in my self against the Belief of it. I thought with my self, how could it be that I should fall in another, and one that was so many hundred years before me? But the Lord gave me to consider what was the first Sin which caus'd the Fall, and by the Scriptures I understood it to be Pride and Unbelief. It was Pride, in that *Adam* aim'd to be as God, knowing Good and Evil; and Unbelief appear'd, in that he hearken'd unto Satan, and disobey'd God. I then inquir'd if any of these Sins dwelt in me; and upon a strict search I found they dwelt in my Nature: which I thought was sufficient to convince me that I fell in *Adam*, since the first Sin that came into the World was found in my Nature. Next I examin'd my Faith about Children, whether I believ'd that every Child was born in Sin, and that there was Sin enough in every Child to condemn and destroy it for ever, unless God interpos'd with his infinite Mercy, and Merits of Jesus Christ.

I found upon this Inquiry a great deal of Unbelief in my Heart, from whence proceeded many carnal Reasonings: As how could it be that a Child who could not think or act, shou'd have so much Sin? But the Lord answer'd me from his Word, in that Text of Scripture which was then brought to my Mind; Job 14. 4. *Who can bring a clean thing out of an unclean? not one.* How can one that is a Sinner bring forth one that has no Sin? That Scripture was also brought to my Remembrance, *Psal. 51. 5. Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.* By these I was convinc'd of Original Sin, and was made to see that from thence all actual Sins did flow. Whereupon I pleaded with the Lord that he would change my Heart, and renew my Nature, and bring me savingly to himself.

Upon this God gave in that Scripture to me, *Mat. 1. 21. Thou shalt call his Name Jesus, for he shall save his People from their Sins.* I then inquir'd whether I was willing to part with my Sins, that I might be sav'd in the way of his own  
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Appointment. I could then say, I desir'd to be enabled to part with all my Sins, and consented to part with them that I might be sav'd. I then inquir'd how a Soul might know he had Christ; hereupon that Scripture was brought me, *If any Man be in Christ he is a new Creature; old things are past away, behold all things are become new,* 2 Cor. 5. 17. I reflected with my self, that such a Soul has new Affections, new Desires, new Ends, and new Aims; that it will chuse new Company, and delight to converse with such as fear God. I then ask'd my self, whether this was my Experience; to which my Heart reply'd, that blessed be God thro his rich Grace I did thus experience it.

After this I began to be thoughtful about the Ordinance of the Lord's Supper, believing it my Duty to attend it, but was very fearful about it, by reason of my want of a right Understanding of the Nature of it. Whilst I was thus solicitous in my Mind, God so order'd it, that I heard many Sermons preach'd about it. In those Sermons the Minister



Minister press'd such as had any Knowledge of a Work of Grace on the Heart to attend that Ordinance in order to Growth in Grace. He spoke much of the Weightiness of it, and how much it was the Duty of all that had true Grace, tho in a small degree, to attend upon it. He deliver'd also the Marks of Grace, and how a Person might know when he was converted: And as I heard this, I could set my Seal to it, that I had the Marks he mention'd. He likewise shew'd the Sin of living in the Neglect of this or any other Ordinance of God. This begat in me great Thoughtfulness about coming to it, desiring Direction from God that I might come aright. I had heard an Expression from Mr. *Tomlins* the Minister, whose Labours I then attended upon to this purpose: " We  
 " Men-Angels (meaning Ministers) may  
 " gather such into the visible Church,  
 " which the Spirit-Angel another day  
 " would cast out: Which made me the more earnest with God, that I might be brought in of him, and so might not be cast out another day. I also desir'd  
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of God, that if I might come to that Ordinance, he would incline some that had been at it to speak to me, and inform me about it. Some time after this God inclin'd the Officers of the Church to visit me where I liv'd. They ask'd me what Experience I had had of the Dealings of God : I was enabl'd to give them some account. Whereupon they told me, that what I said I had found was of God, and the Work of the Spirit. They spoke to me concerning the Ordinance of the Supper, how much it was my Duty to attend it, and what Benefit I might receive from it : They told me I should sin, if I liv'd any longer in the Neglect of it. They then earnestly press'd me to go to the Minister, and speak with him about it, and told me they would not leave me till I promis'd I would, which accordingly soon after I did. When I went to speak with him, he desir'd an Account of my Experience, which in some measure I gave him. He told me, the Account I had given was the Work of the Spirit ; that he perceiv'd, I had been particularly

larly convinc'd of the Sin of Unbelief; which is in Scripture mention'd as the Spirit's work only. He then told me it was my Duty to attend the Lord's Supper, and inform'd me about the Nature of it, and what was to be understood by it; and soon after this he mention'd me to the People, in order to the being receiv'd the next opportunity. I went trembling to it, fearing I did not understand my Duty as I ought; but God was pleas'd graciously to meet me there at that time. Such, blessed be his Name, was the Discovery he made of himself to me, as drew forth my Heart to him. I then thought there was nothing that was dear or near to me in the World, but I could part with it if God requir'd it.

Soon after this God exercis'd me with a Trial. I had then but one Sister living in the World, having lost two before; she was marry'd about fifteen miles from me. The Discovery the Lord made to me at the Sacrament was on the Sabbath Day; and the next day in the morning I receiv'd a Letter that my Sister was

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taken ill. She desir'd to see me, if possible. I being then engag'd in business, could not go presently : But on Wednesday there came a Man and Horse for me, and told me, if I would see her alive, I must come away strait. I presently reflected on what I had said to God, that there was nothing near and dear to me, but I could part with it, if he requir'd it ; and now I thought he was about to try me, and I presently believ'd he would remove this Sister. I desir'd of him that he would be with me, and give me a ready Submission to his Will, that hence I might know I lov'd him indeed. As I was on the Journey I meditated upon *Abraham* : He had but one Son, and that Son was the Son of the Promise ; yet God no sooner commanded *Abraham* to offer him up, than he obey'd. I thought, sure *Abraham's* Son must needs be as dear to him, as my Sister was to me. Again I consider'd that *Abraham* was but a Man, of the same Lump by Nature as my self, and I believ'd God to be the same in these days as in *Abraham's* ; therefore I thought that  
 God

God that gave to *Abraham* such a degree of Faith, was able to give me Grace, and bring me to a full Submission to his Will. This encourag'd me to plead with him for it, that so I might glorify God. These Thoughts I had in my Journey, as going to see my Sister.

So soon as I came to her, she told me she had 'not long to stay with me. It was on Wednesday night I came to her; the Thursday she seem'd something better; the Friday morning early she told me it was the last day she was to be with me, and anon she should be at rest: She told me she would not have me troubled, nor desire Life for her, for she must tarry with me no longer than this Day. And here I could not but observe, how God would not permit me to desire what was contrary to his Will. The most I could beg of God that day, was, that he would fit her for his Will, and bring me to it. About an hour or two before she dy'd, she told me that we must part, but she would not have me troubled, for we should meet together in a better Place, where we should ne-



ver part. She was remov'd about six a clock that Evening: So that I was exercis'd with this Trial in less than a week's time after God's Discovery of himself to me at the Lord's Table. I was at that time, thro Mercy, brought in some measure to a Submission to God's Will.

After this I had the Thoughts of my Sister often uppermost in my Mind; when I awak'd, the Thoughts of her were foremost, so that I question'd with my self, whether I had rightly and really submitted to the Will of God. I examin'd my self, whom I lov'd best, a dying Sister or a dying Saviour: If I lov'd Christ best, how is it thus with me? Hereupon I desir'd of God, that if I had indeed submitted to his Will, he would let me know it; that he would divert my Thoughts from the Words of a dying Sister to the Words of a dying Saviour: And the Lord answer'd my Request, blessed be his Name. I then hop'd that God had a Love for me, and that I loved him. I walk'd in the Comfort of this Hope for some time, till  
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that Scripture was darted into my Mind, that *the Hope of the Hypocrite should perish*: This shew'd me that a Person might have a false Hope. I then desir'd of God that he would let me know what a true Hope was; for that was it I was aiming after. Then came in that Word, Col. 1. 27. *Christ in you the Hope of Glory*. I reflected what a wonderful Mercy it was, there was such a Foundation for a Christian's Hope. From hence my Hope was at that time strengthen'd. I then inquir'd of my self, whether this was the Foundation of my Hope; whether I believ'd in the Mercys of God, upon the sole account of Christ's Merits. I was made to see there could indeed be no other Foundation of Hope; for there was no Desert in my self, except it were that of Hell and Wrath, which Christ came to save me from.

After this another Scripture was impress'd upon my Mind, which was to lead me to the Duty of holy Meditation. They were those Words in *Psal. 1. 2. He delighteth in the Law of the Lord, and*

*in his Law doth he meditate day and night.*  
 Hereupon I concluded that real Christians would be found in the Duty of Meditation. Upon this I resolv'd to exercise my self in this Duty (but at that time I was not sensible of the difficulty of it I retir'd to a Room for this purpose, and when I came there I found my Thoughts much confus'd and rambling (I may say from one end of the Earth to the other.) I then thought with my self, I came here to think of the things of God, and not to have my Thoughts ramble. I reflected again, that if I would watch my Thoughts one quarter of an hour, I might observe a multitude of Thoughts, but find it hard to have one serious Thought of God, or for him. So that I thought I had reason to stand and wonder, that God did not cut me off, and cast me among the Damned. But whilst I was thus thinking, my Thoughts were still rambling; so that I was convinc'd I had not power over a Thought, and that my Strength was but Weakness, my Wisdom Folly, and my Light but Darkness. However  
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I still resolv'd I would be found in this Duty before I went away, tho it were ever so hard and difficult ; but alas ! I was convinc'd I could do nothing, but must look to God for all.

Under the Sense of this I went to God, desiring that he would direct my Thoughts and assist me. When I thus apply'd my self to him, he was pleas'd graciously to meet me ; tho I must say, to my Humiliation, I did not come to him aright, till I was convinc'd I could do nothing without him. The Lord then directed my Thoughts ; and in my Meditations, that which I was led first to think upon, was my Creation, Preservation, and my being provided for.

First I consider'd I was created ; but by whom ? By that God who has no Beginning, and will have no End. He that created, preserves and gives being to all things, is the God that created me. I consider'd for what End I was created, and how I must answer the End of my Creation. That Scripture came in, *Rev. 4. 11. For thy Pleasure they are and were created.* Now the Pleasure of God is his

Glory. I inquir'd what it is to glorify God: Then that Word occur'd to me, Psal. 50. 23. *He that offereth Praise, glorifieth me; and to him that ordereth his Conversation aright, will I shew the Salvation of God.* I examin'd whether I had ever ey'd the Mercies of God, so as to offer the Praise that is due to his Name: wherein I had, I saw reason to be thankful; and wherein I came short, I saw reason to be humble. I beg'd of God that he would give me such a measure of Grace, as might help me to glorify him, and answer the End of my Creation.

Next I consider'd, that I was not only created, but preserv'd, and that by the same God who gave me Being. Here I consider'd what I had been preserv'd from, and what I was preserv'd for: Here I meditated upon Temporal and Spiritual Preservation. I thought of Temporal Preservations. Some I had heard of, who met with sad Accidents, who when going abroad, were brought home again with their Bones broken, &c. God had preserv'd me from these Accidents, and many other Dangers to  
which



which I was liable: but this I look'd upon as the least part of my Preservation, when I consider'd that Scripture, *Your Adversary the Devil walketh about as a roaring Lion, seeking whom he may devour*, 1 Pet. 5. 8. I reflected upon the Greatness of the Mercy, in being kept from this roaring Lion. Next I consider'd what I was preserv'd for; then that Scripture came to my Mind, *He waits to be Gracious*, Isa. 30. 18. and Psal. 130. 4. *There is forgiveness with him that he may be fear'd*. This I thought wonderful indeed, to be preserv'd not only from an Evil, but kept for a Good. Oh! the wonderful Condescension of God, that he should wait to be gracious to Sinners! He waits to give Grace, to make the Soul gracious, and thus to prepare it for Glory.

Again I consider'd, that I was not only preserv'd, but I was provided for, and still by the same God. I reflected with my self, that if I had not what many had in the World, yet I might say I had what many wanted. I thought it was wonderful Love that God should give me

me Bread to eat, Raiment to wear, Life to live, or Air to breathe in. Thus I was led in my Meditations at this time, till at last it was almost as difficult where to leave, as it was at first where to begin. I may say thro Grace, I had then the special Presence of God with me. I went on from day to day for a considerable time, meditating on the same things.

Still I had a desire of getting forward in the Knowledg of Christ, that I might know the right way to Glory. After this, there were many Scriptures given into me; such as, *Jer. 23. 6. He is the Lord our Righteousness. In the Lord there is Righteousness and Strength; surely shall one say, In the Lord I have Righteousness and Strength.* The Consideration of these Scriptures convinc'd me where Righteousness and Strength was to be had, and convinc'd me it was possible for a Person to know Christ to be his Righteousness and his Strength; which gave me encouragement to plead for this Righteousness and Strength, and also for the Knowledg of it.

I had it often upon my thoughts how far a Soul might go and not be a Christian, agreeable to that Scripture, 1 Cor. 13. 2, 3. where it is said, *Tho I bestow all my Goods to feed the Poor, and tho I give my Body to be burned, and tho I have all Faith so that I could remove Mountains, &c.* and all this while if I have not Charity, I am but as sounding Brass, and a tinkling Cymbal. From whence we may see, a Person may go a great way in external Dutys, and yet all those Dutys be rejected, and the Person have no Acceptation with God, for want of a true Principle of Love to him. A sincere Soul who cannot perform the external Dutys that have been mention'd, if his Heart be right with God, tho he can only sigh out a Prayer, or chatter like a Crane, and is very broken in his Language to God; yet I say, if this be done from a principle of Love to God, and an aim at his Glory, he shall be accepted with God thro Christ. Ofttimes a Hypocrite that has no Grace may outshine the sincere Christian, in appearance to Men. Many miss of Heaven

ven thro the total neglect of their Duty, and Living and Dying in their Sins. Others that are found in the external Performance of their Duty, and in this respect go beyond many others, do also miss of Heaven, by placing those Performances in the room of Christ. Many go to Heaven's Gate with Works in their Hand, but do not enter for want of Grace in the Heart. Many will say in the last Day, Lord, Lord, open to us, but be disappointed. How should every Soul beg they may be set right for Heaven ! As to moral Honesty and external Dutys, there is no being a Christian without them ; but it is possible to have these, and yet be no true Christian, for want of a right Principle and End in what we do. A sincere Soul is willing to be found in every Duty God requires of him ; but when he has done all, he is ready to renounce it in point of Justification, as having done nothing, and to depend only upon the perfect Obedience of Christ for his acceptance with God. The gracious Heart is convinc'd there is much Sin cleaving

cleaving to the best of his Performances. And if in every Duty there is Sin which needs a Pardon, it is impossible that by any Duty or Performance we should merit a Pardon. This is what God has convinc'd me of, that so I might be led to Christ: Blessed be his Name for such teachings! The Lord grant these things may be made teachings to others, that so God may have the Glory of his own Grace, and I may have Comfort in his way.

I had some Meditations also upon some Petitions in the Lord's Prayer. I shall give some account of the first: my inquiry was, How a Soul might call God Father, who could not see a peculiar Interest in him as a Father? To this I reply'd, that God is the Father of all Living. He is our Father by Creation and Preservation, where he is not by Regeneration and Adoption; so that I was convinc'd it was the Duty of all to own him: and upon this, that Word occur'd to my Mind, *If I am a Father, where is my Honour? if a Master, where is my Fear?* Mal. i. 6. I then believ'd it



it my Duty to honour God as a Father. I then inquir'd when a Soul might be said to honour God as a Father. I thought the Soul that honour'd him, could trust in him. I reflected how a Child could trust its natural Parent. If the Father lead his little Child abroad in the Hand, and one seeming an Enemy shall come, and threaten to take away the Child from its Father; the Child has such Confidence of its Father's Love and Care while in his Hand, that it is not afraid of him that threatens to take it away. Thus should the Soul believe it self to be in the Hand of its Heavenly Father, and this should free it from distrustful fear of its Enemies. It is our Duty to trust God at all times, and for all things; as his Servant did of old, who said, *At what time he was afraid, he would trust in God*, Psal. 56. 3. We are commanded to trust in the Lord for ever, *for in the Lord Jehovah is everlasting Strength*. Thus I thought I was instructed how to honour God as a Father. I then desir'd he would strengthen my Faith in him,

him, that I might be enabled thus to trust in him and honour him as a Father. I thought also with my self, if I belong'd to God, the whole Trinity, Father, Son, and Spirit, were concern'd about my Salvation.

Further, I desir'd of God I might know how a Soul is brought savingly to Christ. Upon this there were two Scriptures very powerfully impressed upon me; *John 6. 44. None can come unto the Son except the Father draw him:* and Christ says, *As many as the Father hath given me, shall come to me; and he that cometh to me, I will in no wise cast out,* v. 37. From hence I was convinc'd that we are made Christ's by God's Gift of us to him, as well as Christ's purchase. I reflected how the Father may be conceiv'd to bring the Soul to Christ. I consider'd, it was first the Spirit's work to convince of Sin, and shew the Soul its lost undone State by Nature and Practice, and thus to shew the Soul its need of Christ. The Spirit that convinces the Soul of its Misery, leads also to the Remedy. I see the Soul must be brought

brought to Christ, as a guilty filthy Creature, a lost undone Sinner; as one that has nothing, and can do nothing; as one that is altogether helpless, and worthless, as the poor Leprous Creature; as one that has nothing to satisfy for the least Sin, and that is unworthy of the least Favour. Thus must we come by Faith to the *Blood of Sprinkling*, to that Blood which *speaks better things than the Blood of Abel*. It is said, *the Blood of Christ cleanseth from all Sin*: Oh! Blessed be God for Jesus Christ! that a poor Sinner may have such a Friend to come to, such a Friend to be found in, and to come to God by. It may well be call'd *a Fountain open for Sin and for Unclean-ness, for Judah and Jerusalem to wash in*, Zech. 13. 1. How should every one plead hard that the Lord would lead him to this Fountain; what a futable Remedy is here provided for our Mi-sery! Let all be earnest with God that they may not be Strangers to this Re-medy. Oh! wonderful condescending Love! that God should come from Hea-ven to Earth, to fetch us from Earth

to Heaven! It may well be said, great is the Mystery of Godliness, *God manifest in the Flesh, justify'd in the Spirit, seen of Angels, preach'd unto the Gentiles, believed on in the World, received up into Glory,* 1 Tim. 3. 16. Wonderful indeed! to think that God should assume human Nature, to make us Partakers of his divine Nature! He took our Nature, that he might suffer in our stead, and die in our room, that he might restore us unto the favour of God again. He wore a Crown of Thorns, to the end that every one that believeth may wear a Crown of Glory. He was disfigur'd by our Sins, that we might be beautify'd with his Grace. He drank of the bitter Cup our Sins had mingled, that he might deal forth a Cup of Salvation to all them that believe. How should our Eye be directed to this Jesus, God in our Nature, the Author and Finisher of our Faith? What a Mercy is it! How should we prize it! That our Lot is cast in Gospel-Days, that we live under the Sun-shine of it? I desire for ever to admire free Grace, and the di-

stinguishing Love of God in these Mercies. I have often thought, that my Lot might have been cast among the Heathen in the dark Corners of the Earth, where I might only have known Misery, but never have heard of the Remedy. But this I have to bless God for, that he has not only shewn me my Misery, but led me to the Remedy. I bless him that it was in his Heart to enter into a new Covenant, and to find out such a way, whereby his own Justice might be satisfy'd, and his Wrath appeas'd, and I saved in a righteous way. I bless God for this Salvation. It may well be said, *How shall we escape if we neglect so great Salvation as is offer'd to us in Jesus Christ?* Heb. 2. 3.

Some Scriptures were powerfully impress'd upon my Mind; as, *Fear not little Flock, it is your Father's good Pleasure to give you a Kingdom,* Luke 12. 32. So that Rom. 9. 27. *Tho the Seed of Israel be as the Sand of the Sea, yet a Remnant shall be saved:* so that Mat. 19. 30. *Many are call'd, but few are chosen:* so Mat. 7. 13. *Broad is the Way, and wide is the*  
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*the Gate that leads to Destruction, and many there be that go in thereat; but narrow is the Way, and strait is the Gate that leads to Life, and few there be that find it.* By all those I understood, that Christ's Flock was but a little Flock, that there are but few saved, and many destroy'd. I then ponder'd in my thoughts why so many were damm'd, and so few sav'd. I thought so long, till it begat in me some hard thoughts of God, for which I have reason to be humbled; but the Lord was pleas'd graciously to meet soon with me, and to set my thoughts right in this matter; Blessed be his Name in condescending to give me an account of his Proceeding. For that Scripture was powerfully given in to me, where it is said, *Cursed is every one that continueth not in all things that are written in the Book of the Law to do them,* Gal. 3. 10. I then thought there was none that was able to continue in any one of them, and much less in all. Then I was convinc'd that every Soul was naturally under the Curse. I therefore no longer ponder'd why so

many were damned, but rather wondred that any were saved. Then another Scripture was brought to me, which shew'd me how they were saved that were redeem'd from the Curse, 2 Cor. 5. 21. *He that knew no Sin, was made Sin and a Curse for us, that we might be made the Righteousness of God in him.* Matter indeed of Admiration and Astonishment; that he that had and could have no Sin, should be made Sin for us; that we that had and could have no Righteousness, might be made Righteous thro him. Indeed a wonderful Exchange! that our Sins should thus be transfer'd upon him, that his Righteousness might become ours: That he should bear the Punishment of Sin for us, that we might be redeem'd from Hell and Wrath, and not only so, but brought into the favour too of the blessed God.

After this I had this thought very much impress'd upon my mind, that Christ would be a whole Saviour or no Saviour; he must be all in all, or will be nothing at all to any saving purpose to the Soul. This follow'd me from

day to day, being uppermost in my thoughts. So that I then thought it was requisite I should inquire whether Christ was mine, but how should I do to know? Why I considered, that I must chuse Christ in all his Offices; a whole Christ, with a whole Heart; but how should I know I did this? I then reflected with my self, that I ought to inquire what was contained in each Office of Christ, and then examine my self by it, and so I might come to a resolution of this Inquiry: I then inquired what was contained in the Office of Christ as a Prophet. The Office of a Prophet is to teach and instruct a People. Then I examined my self, whether I was willing to have Christ my Prophet to teach and instruct me; I thought I was willing, but how shall I truly know I am willing to learn of Christ, till I know what I must learn? Then I asked of the Lord what I must learn, and that Word came into my mind, *Learn of me, for I am meek and lowly of Heart; take my Yoke upon you, for my Yoke is easy, and my Burden is light.*

Next I meditated what it was to have Christ in his Priestly Office. The Office of a Priest is to offer up Sacrifice to God for a People. Then I examined myself, whether I believ'd that Christ had offer'd up himself a Sacrifice to God for me; whether I believed that God had accepted Christ's Obedience for my Disobedience; whether I believ'd that he had fulfil'd the Law, for my breaking of the Law? Whilst I examin'd my Faith in this matter, I may say thro rich Grace, God enabled me to believe: So that whilst I was musing the Fire burn'd, and whilst I asked God answered.

Next I inquir'd, what was contained in the Kingly Office of Christ. The Office of a King is to rule a People, and to subdue Enemies. I then inquired of myself, whether I was willing to have Christ as a King to rule me, and to subdue Sin and Iniquity for me, and to subject me to himself? I inquired whether I was as willing to be holy as happy, to be sanctify'd as justify'd, to live to God while I lived, as I should be to live with God when I died? Upon this  
this

this inquiry I found my Heart knit to God, and that I could close with Christ in all his Offices upon his own Terms. Blessed be God for his rich Grace to me in Christ ! I liv'd in the Comfort of this for a time, and I may now say, I shall do so to all Eternity.

Soon after this God exercis'd me with a Trial, in withdrawing himself from me for a Time; this the Lord did I hope for the Trial of my Grace, and at the same time he strengthen'd it. He did not need to try me for his own Knowledge, for he knew well what he had given me, but, blessed be his Name, that I might know it my self. Upon his first withdrawing from me, I had that word given in to me, and was enabled to believe in it; *In a little Wrath I hid my Face from thee for a moment, but with everlasting Mercy will he gather thee, and have Mercy on thee, Isa. 54. 7, 8.* I then believ'd that God might hide his Face in Love, that it should be but as for a moment, and that he would return and have Mercy upon me. But till he did return I had no rest; I was griev'd



from day to day at the thoughts that I should grieve God, and provoke him thus to withdraw from me; I reflected upon the Experience and Enjoyments I had of God in Days past, and that if I had not provok'd him, he would not have left me. I was hardly fit at that time to be seen in Company, by reason of great Sorrow. The Affliction I had, proceeded from Love to God; I was then made to know I lov'd him. Walking often in the Garden for Meditation, and taking a view of the Works of God at a time when the Trees were white for Fruit, I thought whatever I look'd upon of the Creation, it answer'd its End, and so all obey'd God. I consider'd, God no sooner commanded the Heavens to give down Rain than they obey'd, and the Earth to bring forth Fruit than it obey'd; and thought I, shall I be worse than the rest of God's Creation? Oh! if I had not disobey'd God, sure he would not thus have withdrawn from me: and if God would never manifest himself more to me, I thought he would be just; but this I  
was

was not able to bear. I remain'd under this trouble and thoughtfulness for about the space of a Month, and by reason of it was brought under great bodily Weakness. I continu'd three Weeks before the Minister I belong'd to had an account of it ; when he heard it he soon came to me. I signify'd to him how it was with me, I also desir'd him to be earnest with God for me, that I might again enjoy him ; I told him I was not able to stay any longer without him. He then said to me, Blessed be God for this Sickness ; I might surely say with the Spouse in the *Canticles*, *Stay me with Flagons, Comfort me with Apples, for I am sick of Love*, Cant. 2. 5. He said, this was Love-sickness indeed. He told me that the same God who had made me sick of Love to himself, would surely make me well by giving himself to me. I found great relief in my Spirit, and some discovery of God, at the same time that his Servant was thus speaking to me. The Minister was carried forth, when seeking God for his discovering of himself to me as my God. And in a  
 short

short time after this God was graciously  
 pleased to shine in upon me, and to  
 give me the Comforts of his Holy Spirit.  
 Oh! for ever Blessed be his Name for  
 that rich Grace and Mercy in Christ,  
 which hath, and doth still appear to me!  
 The way that the Lord discover'd him-  
 self to me was gradually, that I cannot  
 give so particular account of it in words.  
 It is better felt than express'd; it is now  
 eleven Years since I had this manifesta-  
 tion of the Love of God, and ever since  
 I have been enabled to walk in the sense  
 of the Love of God. I may thro rich  
 Grace now say as *Peter* did, *Lord thou*  
*knowest all things, thou knowest that I love*  
*thee. I love God because he first loved me;*  
 and may I love him always, to the Praise  
 of the Glory of his Grace; and in or-  
 der hereunto, may I be kept watchful,  
 humble, and thankful. I may now tru-  
 ly say, that *he has loved me, and given*  
*himself for me.* I have reason to admire  
 the Riches of his free Grace, and distin-  
 guishing Love, that ever he should chuse  
 such a one as I, that he should adopt me  
 to be one of his Family. He has cho-  
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sen me for himself, that I might shew  
 forth his Praise. I can now say, I ex-  
 perience much of God in his Ordinances,  
 in hearing the Gospel preach'd, and the  
 Word read, in Meditation, Prayer, and  
 in an especial manner in the Sacrament  
 of the Lord's-Supper ; there I have been  
 directed and assisted to go from the Signs  
 to the Thing signify'd. When I see the  
 Bread broken, I believe the Body of  
 Christ was broken for me : when I see  
 the Bread, I desire, as the Bread becomes  
 one with my natural Body, so I may  
 be brought into a nearer Union with  
 Christ : when I take the Cup in remem-  
 brance of his shedding his Blood for the  
 Remission of my Sins, I desire that as  
 I drink the Wine, I may receive a fresh  
 supply of the Spirit of Grace, to enable  
 me to watch more against Sin, and the  
 remainder of Corruptions that yet lodg  
 too much in me (and for which I have  
 reason to be humbled) that I may gain  
 the Victory over all my Temptations,  
 and act and walk as one that has been  
 with Jesus,

Now

Now I can say, thro the infinite Grace of God, that my Beloved is mine, and I am his. He is to me *the Chief among ten Thousand*. He is the beloved of my Soul. Indeed I see him the Pearl of great Price. It may well be said, *to them that believe he is Precious*. Now I know what it is to believe in Christ, what Faith is, and that I have it; what that Faith is which worketh by Love. In what I now do, *the Love of Christ constrains me*. I bless God for these Experiences of his Grace, and that Assurance that I have of his Love in Christ. This I have attain'd unto thro Diligence in the use of means according to his Word, where it is said, *give Diligence to make your Calling and Election sure*. And as the Lord hath given me the Assurance of his Love, so he maintains it in his own way, in the way of Watchfulness, and the use of Gospel-Ordinances, not for my Diligence as a Cause thereof, but in the exercise of it as a means. *Even as in keeping of his Commandments there is great Reward*, but not for it. I know that after I have done all I can for God  
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and my own Soul, I have done no more than what was my Duty, and must still acknowledg my self an unprofitable Servant, that is, in respect of God, tho I may be profitable to my self and others, while I am aiming at his Glory.

I bless God my Lot has been cast in Gospel-Days, under the preaching of Gospel-Ministers. I desire while I live to improve these precious Mercys, and from my Experience would encourage others to exercise their Diligence in the use of Means, that they may attain to the same Injoyments. Let such as read these Lines consider, that I was once as ignorant as any, but God has taught me the Knowledg of himself in his own time. I was once *dead in Trespasses and Sins, but he hath quicken'd me. I was once afar off, but he hath made me nigh to himself by the Blood of the Covenant,* thro the Riches of his Grace, that hath abounded and doth abound to me in Christ. Oh! that others would plead hard with God, and for his Son's sake, he would teach and quicken them, and bring them to himself, and take them  
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into a Covenant-relation with himself, as he hath done me. Some may cry out of the hardness of their Heart, that they do not see the Evil of Sin, nor their need of a Saviour, and therefore know not how to come to God. Why come Sirs, in the sense of the hardness of your Heart, and plead with him, that he would make good his Promise to you, *in taking away the Heart of Stone, and giving you a new Heart, and causing you to walk in his ways.* That Word was of excellent use to me in Years past, where it is said, *I will put my fear in their Hearts, that they shall not depart from me,* Jer. 32. 40. By that Word I was made to see that God undertakes for both sides, which encourag'd me to plead with him, that he would write his Law in my Heart, and keep me according to his word, that I might not depart from him; and accordingly I have found him to be what he hath promised, for which I have reason eternally to bless and praise his Name. It hath pleased him to exercise me with much bodily Weakness; but having so much in himself, I find the enjoyment of him

him to be Strength in Weakness, Life in Death, Joy in Sorrow, a Cordial at all times; and in all I meet with in my way homewards, I can say he is God all-sufficient, I find him so. Oh! who can tell what it is to enjoy this Love of Loves! This is *the white Stone, and a new Name which none knows save he that has it.* Oh! *the height and depth, the length and breadth of this Love of God, which is in Christ Jesus my Lord!* If the enjoyment of God be so great here whilst in this Body of Sin, and in a World of Snares and Temptations, what will the full enjoyment of him be, where there shall be no mixture of Sin or Sorrow! If the Earnest be so great, what shall the Inheritance be! Well may it be said, *Eye hath not seen, nor Ear heard, neither hath it enter'd into the Heart of Man to conceive what he has laid up for them that love him.* Blessed be God for the Interest I have in this Inheritance! Blessed be God for Jesus Christ, the Purchaser and Foundation of all the Mercies I do enjoy, and shall enjoy to all Eternity. I now believe that Christ came  
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into the World for me, to redeem me from Sin and Wrath ; I believe that he suffer'd and dy'd for me ; I believe that he rose again, ascended, and is now at the right hand of God for me, and ever lives to make Intercession for me, according to his Word. I can say I experience thro the Grace of God, the Power of his Death, in being enabled to die unto Sin ; and the Power of his Resurrection, in being rais'd to newness of Life. I experience the benefit of his Intercession, in the Influences of his Grace and Spirit upon me. I know I have the Incomes of his Spirit, by the out-goings of my Heart to God. I can say, the *Desire of my Soul is towards God, and the remembrance of his Name.* I can say, *Whom have I in Heaven but thee? and there is none upon Earth I desire in comparison of thee.* In Years past the Thoughts of Death were very terrible to me, so that I could not bear them ; and then it pleased God to let me know, it was more my Duty to think how to prepare for it, than only to think of it ; upon which the thoughts became more tolerable and  
easy

easy to bear: but God has now spar'd my Life to a time wherein the thoughts of Death are pleasant. I own Death in it self is an Enemy to Nature, but it is a Friend to Grace. Death is not now terrible to me, because I know the sting of it is taken away by the Death of Christ. I long for the approach of that Hour, when I shall be freed from Sin, and have the full enjoyment of that God whom I now enjoy but in part. The Prospect of this Blessed Time do's often fill me with great Joy; but this longing is with a Submission to the Will of God, knowing his time to be best: I believe, when ripe for Glory, I shall be taken to it; in the mean time I desire to wait, not knowing what may yet be in the Womb of Providence concerning me, or what God may have for me to do or suffer, before he take me home to himself; believing that he has decreed nothing concerning me, but what shall be for his own Glory, and my Good. In the mean time I desire to be kept close to himself, that I may be found Faithful even to Death, seeing it is such only to whom

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he hath promised a Crown of Life. *They who endure to the End, shall be saved.* I need fresh Supplies, that I may persevere and hold out. May the Grace of Faith and Patience be still in Exercise. There are two Scriptures of great use to me at this time ; that in *2 Thess. 3. 5. The Lord direct your Heart into the Love of God, and the patient waiting for Christ.* And that in *Heb. 10. 36. Ye have need of Patience, that after ye have done the Will of God, ye might inherit the Promises.* The Thoughts of Death are often upon my Mind. I believe Death to be a Work by it self, so that I need have no other Work to do when that comes. It is what I ne'er yet pass'd thro; and as it is an Exercise I never yet had, so I do expect that Grace I shall never till then experience ; according to that Word, *As thy Day is, so shall thy Strength be,* Deut. 33. 25. I know the Light of God's Countenance is sufficient to make that dark Entry light ; and I believe that at the time my Soul and Body shall be separated, I shall have a Christ to bid me welcome into his Father's Kingdom,

dom, according to what in his Word he hath told us he will say, *viz. Come ye Blessed of my Father, inherit the Kingdom prepar'd for you, before the Foundations of the World.* This I have ground to believe; for such as he has enabled to receive Christ into their Heart by Faith, such shall have a Christ to receive them into Glory.

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**F I N I S.**

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WIT

MEDITATIONS  
UPON SOME  
PASSAGES  
OF  
SCRIPTURE.

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BY  
MARY HURLL.

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L O N D O N,

Printed in the Year, 1711.

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MEDITATIONS

UTOPIA

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SCRIPTURE

MAY 1881

Printed in the United States



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# MEDITATIONS

UPON SOME

## Passages of Scripture.

**I** Have had some Meditations on the 3d of *Genesis*, beginning at the 8th Verse ; wherein I have experienced, thro' rich Grace, much of the Assistance of the special Presence of God ; which makes me now willing, as he shall assist me, to leave it in writing, aiming at God's Glory, for the Use and Encouragement of such as may read it.

It is said, *The Lord God walked in the Garden*. The Lord God ; that signifies Christ was there, as I have heard it explain'd : and I do believe, that as the Son was with the Father, in the creating

of Man, so he was also with the Father in the looking after Man. It is said, *The Lord God walked in the Garden*. I have considered, a Walk implies some Stay : the Use and Improvement that I have thought should be made of God's Coming and Staying in the Garden, is to consider the Reasonableness of our Service. Did God come to look after us ? then 'tis highly reasonable that our Thoughts and Affections should always go to him, who so condescends to look after us. It is highly reasonable, that my Thoughts and others should stay upon him, that staid in the Garden. Whilst I was thus thinking in my Meditations, that Scripture was brought to my Mind, *He will keep him in perfect Peace, whose Mind is staid on him, because he trusteth in him*. Indeed a good word of Encouragement to stay the Mind upon God. I have consider'd at what time God came and staid in the Garden ; 'twas in a time of Provocation, and the highest Provocation too ; then it was that God so condescends to take a time to consult with himself, what he may do to satisfy his own Justice, and

to glorify his own Mercy, and to save lost Sinners in a righteous way : not that God needed to take a time then to consult what to do, for he knew from all Eternity what he would do, with or for lost Sinners. But such was his Condescension, that in time he took a time to consult with himself, that he might teach us what we ought to do. Did God take a time, in a time of Provocation, to consult with himself, for his own Glory and our Good ? This should teach us to take some time of Consideration with our selves, in the time of Provocations, what we may do to prevent Sin and Satan, and to glorify God. I may say, thro Grace, this is the use that God has taught me to make of it, blessed be his Name.

It is said, the Lord God walked in the Garden *in the Cool of the Day*; that implies the Heat of the Day to be over, signifying God's Wrath was abated, and his Anger assuaged towards Sinners, as I have heard that so explain'd. I have thought, that for what I know God might stay as long in the Garden, as

*Adam*

*Adam* stood in the State of Innocency : but how long God stay'd in looking after *Adam* and his Posterity ; or how long *Adam* stood in the State of Innocency, cannot be known. But this I do know, that the Lord God waits long to be gracious ; and *there is Forgiveness with him, that he may be feared.* Blessed be his Name that it is so.

It is said, the Lord God called after *Adam* ; *Adam, where art thou ?* I have considered, that as the Lord God called after *Adam*, Christ was in the Call. O blessed and gracious Call ! O wonderful Grace, that ever God should call once after lost Man ! Yet still more wonderful, that this gracious Call should be continued to this Day. I have observed how the Lord God called after *Adam*, not by Means, Instruments, Ordinances or Providences ; but he called immediately, and Christ was in the Call. As the Call was immediate from God, and Christ was in it, we may believe it was effectual Calling, and that evidenc'd *Adam's* Election. Blessed be God for such a Calling that is in Christ.

God

God said, *Adam, where art thou?* I have observed by the way, the vast Difference between God's speaking, and Man's speaking to Man. *Moses*, that meek Man, said to the Children of *Israel*, Numb. 20. 10. *Ye Rebels, must I bring forth Water out of the Rock?* God might have said to *Adam*, when he fell, Rebel, where art thou? What hast thou done, or whither art thou gone? But he only said, *Adam*. I have observed, in the time of a Rebellion, God call'd *Adam* by his own Name that was given him, and that should teach us to call Persons by their own Name, in time of Provocation; I believe if we did so, it would be a means to prevent much sinful Passion. My Thoughts have run much farther than I can leave in writing.

The Lord God call'd after *Adam*, *Where art thou?* God well knew where *Adam* was, and what he had done; but he called, that *Adam* might know himself. *Adam* said, *I heard thy Voice in the Garden, and I was afraid, because I was naked; and I hid my self. I heard thy Voice, and was afraid:* I have thought  
what



what Voice it was that *Adam* heard in the Garden, that made him to be afraid ; I believe it was a terrible Voice that *Adam* then heard in the Garden : tho it were possible, thro infinite Grace and Mercy, that God might be reconcil'd to the Sinner, yet it could never be possible that God should be reconciled to Sin, as it is so opposite to his pure and holy Nature, so contrary to the Being of God. He must needs appear terrible against Sin, tho at the same time he had a purpose of Love, and a Design of Grace in his Heart to the Sinner, which soon after appeared. I have thought, who can think, or who can conceive of the terrible-ness of that Voice that *Adam* heard after he had sinned against God ? With this Consideration, that *Adam* did not stand nor fall as a single Person, but that he represented all Mankind : So that all sinned in him, and fell with him in that first Transgression. From thence I believe, in some sense *Adam* heard the Voice for all, and so it must needs be terrible ; well then might *Adam* be afraid. The Voice of the Lord is as the Voice  
of

of many Waters : who can bear the thundering of the Almighty ? The Law was said to be given in a terrible manner : So I believe the Voice that *Adam* heard, after he had sin'd, must needs be terrible, and well might he be afraid. It is the Judgment of some, that we are not to understand the Voice that *Adam* then heard, to be a vocal Voice : whether vocal or no, I know not ; but this I believe, that it was such a Voice that *Adam* heard it ; and I also believe it was a terrible one. It may be thought the Voice that the Child *Samuel* heard, when he thought *Eli* call'd him, was a vocal Voice : but as to the Voice that *Adam* heard in the Garden, whether that was vocal or no, I shall leave to the Judgment of others, it not being material for me to know. *Adam* said, *Because he was naked he hid himself*. I have considered, by the Assistance of Grace, what that Nakedness was that was the Cause of *Adam's* hiding himself : it seems to be that he was stript of something that before he had ; that he then complain'd of a Nakedness that he did not before. It could  
not

not be that he was strip'd of a material Clothing, because he had it not before the Fall, or no need of it : We had no more need of a material Clothing, when we stood at first in Paradise, than we shall need it when we get again into Paradise. Oh what has Sin done ! it has made a want of Clothing for Soul and Body too.

I have considered what it was that *Adam* was strip'd of ; it was that glorious Image of God that he had with God in the Creation, that Primitive Righteousness and Holiness that he was at first invested with. This was a Nakedness indeed, to be strip'd at once of the best Good ; and not only so, but to be filled with the worst Evil. Whilst I was here thinking, it pleas'd God to bring that Scripture to my Mind, *Rev. 3. 10.* where it is said, *I counsel thee to buy of me Gold tried in the Fire, that thou mayest be rich ; and white Rayment, that thou mayest be clothed, and that the Shame of thy Nakedness do not appear.* O what a rich Clothing has God provided to cover the Nakedness we got in the Fall !  
Who

Who could restore that glorious Image of God that we lost in the Fall, but he who is the express Image of the Father? Who could restore that Primitive Righteousness and Holiness that *Adam* had at first, but he that is righteous, and he that is holy? Oh what a Restorative is our Lord Jesus! What an exact way to the Father! Oh that I and others could prize Christ more than ever! Christ must needs be precious to every true Believer.

*Adam* said, *Because I was naked I hid my self.* What a Vail of Ignorance did Sin cast over the Mind of *Adam* at once! That he, who was created in that perfect Knowledg, should become so ignorant of God, as to pretend to hide himself from him, who is every where present. Oh how great is the Sin of Ignorance! That Sin that was in *Adam*, is in all our Natures. Oh how ignorant be we of God naturally, as to any true saving Knowledg! If we knew God more, we should love him more, and serve him better. God has taught me, upon often meditating on this Scripture, to make a  
further

further Use and Improvement of *Adam's* hiding himself. I have been made to consider, there was not the least Communion to be had between God and *Adam*, after *Adam* had sin'd, till he was got into a Hiding-Place : So there is no Communion to be had now between a gracious God and Sinners, till we get into the Rock Christ, that Hiding-Place. Blessed be God for such a Shelter, for such a Surety, for such a Friend with the Father : He is the Lord, our Righteousness and Strength ; blessed be God for such a Righteousness and Strength.

Verse 11. *And he said, Who told thee that thou wast naked? Hast thou eaten of the Tree whereof I commanded thee that thou shouldst not eat ?*

Here I observed, that God spake twice before he had once an Answer ; and as he did then, so he does still. Oh wonderful Condescension of a good and gracious God, to speak so often to Man, as he did then, and does still, before he hath once an Answer ! He speaks now to us by his Word, his Ordinances, and his Providences : but what a deaf Ear is there



to all, whilst in a State of Nature? Oh what need hath every Soul of quickning and renewing Grace, in order to answer God's Call! I have observed, in my Meditations, what Answer *Adam* made to God: *The Woman thou gavest me, she gave me, and I did eat.* The farther I go in my Meditations, the more I stand amaz'd at God's Patience and Forbearance. Oh the wonderful Patience of God, that he did not execute Judgment immediately upon *Adam* and all his Posterity, when he had such an Answer from *Adam*! But what shall we say? God's Patience and Forbearance is like himself: It may well be said, *God waits long to be gracious, and there is Forgiveness with him that he may be feared.* I have seen by the way, how Sin hardens the Heart, as well as blinds the Mind, or else *Adam* could not have given such an Answer to God. In his Answer he seem'd to excuse his Sin or himself, tho he and his Posterity had so fallen away from God, by sinning against him. Sin and Excuse came into the World together; so it is no wonder that it remains

together. One would have thought, that *Adam* should have given some other Answer to God; he that had once such a perfect Knowledge of God: But Sin blinding the Mind, and hardning the Heart, was the Cause of *Adam's* giving such an Answer to God. One would have thought that *Adam* should rather have said, " Lord, I have sinned, and  
 " my Posterity; what shall I do, O  
 " thou Preserver of Man! May there  
 " be any Hope? May there be any  
 " Help? May there be any way found  
 " out for my Recovery, and my Posterity?  
 " ty? But not a word like this came from *Adam* at that time; but, *the Woman thou gavest me, she gave me, and I did eat.* Oh the Freeness of rich and free Grace! Grace has been given, and a rich Promise made, without one Desire of the Creature's, as well as contrary to his Desert. What a Hell must such have that slight such Grace, and abuse such Patience? I bless God that ever I have been made to see the Riches of free Grace, and to value, and love, and esteem the God of all Grace: which is  
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an Argument to me, that God hath loved and does esteem me as his own in a peculiar manner. Blessed be his holy Name for such rich Mercys, that I have and do enjoy : and I now know, thro rich Grace, I shall for ever enjoy the God of all Mercys ; I therefore desire to love him, and live to him whilst I live, seeing he has made me to know I shall live with him to all Eternity, when I go hence and shall be seen no more : This is a Mercy that I do and shall bless God for to all Eternity.

Verse 13. *And the Lord God said unto the Woman, What is this that thou hast done ? And the Woman said, The Serpent beguiled me, and I did eat.* From whence I have consider'd in my Meditations, that the first Suggestion from that old Serpent the Devil, was cast into the weaker Vessel : The Method that that Serpent took at first, he still goes on in ; his Time is to work upon Souls now, when they are most weak ; when there is no Faith, or when there is but a weak Faith, is the Devil's time to get an Advantage upon Souls. From whence I

have considered, of what necessity it is, that every one should be always earnest with God for the Strength of Faith, as well as the Truth of it, that thereby we may be enabled to make War with Satan.

Verse 14. *And the Lord God said unto the Serpent, Because thou hast done this, thou art cursed above all Cattel, and above every Beast of the Field: Upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life.* Here God pronounced a Curse upon the Serpent, which accordingly is executed: The Purpose and the Decree of God must stand, and he will do all his Pleasure, which is very fit he should. It is Believers Mercy, that that old Serpent, the Devil, is bound up under that Eternal Curse: It is well that he is in Chains, and that his Power is limited, so that he can't hurt God's Inheritance; that tho he is a Disturber, he can't be a Destroyer of them that love and fear the Lord.

Verse 15. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: it shall bruise thy Head,*

*Head, and thou shalt bruise his Heel.*  
 Here I have observed, by the Assistance of Grace, in my Meditations on this Passage of Scripture, a great and a gracious Promise is made, that God will put Enmity between the Serpent and the Woman, between her Seed and his Seed; the Seed of the Woman should break the Serpent's Head, but the Serpent's Power can reach no farther than to bruise the Heel. Oh blessed be God for that promised Seed of the Woman, the Lord Jesus, that came to destroy all the Powers of Hell! He came to conquer Satan, and to enable all, that truly believe in him, to become Conquerors, and more than Conquerors thro his loving of us. Blessed be his Name for his rich Grace to us in Christ.

Verse 22. *And the Lord God said, Behold the Man is become as one of us, to know Good and Evil: and now lest he put forth his Hand, and take also of the Tree of Life, and eat and live for ever, &c.*

In my Meditations on this Verse, The Lord God said, Behold the Man is become as one of us, knowing Good and Evil; I



have considered, of what necessity it is, that every one should be always earnest with God for the Strength of Faith, as well as the Truth of it, that thereby we may be enabled to make War with Satan.

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have considered, by the Assistance of Grace, that the Man knew Good by his Experience of it, the Time he staid in it; and he knew Evil by his falling into it. So in that sense *Adam* may be said to know Good and Evil; but at that time he did not know Good so as to chuse it, nor Evil so as to refuse it. *And now, lest he put forth his Hand, and take also of the Tree of Life, and eat, and live for ever.* I have thought what Danger was there of *Adam's* putting forth his Hand, and taking the Tree of Life, that he may live for ever; seeing he was at that time fallen so far from God, by his sinning against him. I have been made to consider, in my Meditations, that when *Adam* fell from God, he fell into himself; so that then he had not, nor could have any Love to God: but he had so much natural Love to himself, that he would have been willing to have lived a natural Life for ever, and that he might never have died a natural Death. So from that Principle of Self-Love, he might have been willing to have took of the Tree of Life, that he might never have died

died a natural Death : But before he was dead spiritually, he was dead to all that was good, and so could have no true Desire at that time after the Tree of Life. He was then dead in Sins and Trespases, according to the Word of God : *In the Day that he eat thereof, he should surely die.* Indeed Sin brought Death Spiritual and Temporal, and it deserves Eternal Death ; but Grace prevents what Sin deserves, and in the stead of Eternal Death, brings in Eternal Life to all true Believers, according to that Scripture, Rom. 6. 23. *The Wages of Sin is Death, but the Gift of God is Eternal Life, thro Jesus Christ our Lord.* Blessed be God for such a Gift, and that this Gift is given to me.

Verse 23. *Therefore the Lord God sent him forth from the Garden of Eden, to till the Ground from whence he was taken.*

I have observed, in my Meditations, that the Lord God sent forth the Man : I have considered, by the Assistance of Grace, that it was he sent forth the Man, that had Power to do it. I have thought from whence *Adam* was sent ; it was out

of Paradise, it was from a Felicity of Injoyment that *Adam* had once enjoy'd. I have considered whither he was sent ; it is said, to till the Ground from whence he was taken. I have considered the Cause why he was sent forth, and that was Sin. Oh what is Sin, and what has it done ! It forfeited all Good at once, and not only so, but procured all Evil. What a Change did Sin make at once in *Adam's* State, as well as his Nature ! He that had had that Felicity of Injoyment, and Leave and Liberty to take of the Fruit of every Tree, except the Tree in the midst of the Garden ; this he had without Labour or Sorrow, till he sinned away such a Mercy : then he was sent forth to till the Ground, which was Labour and Sorrow. I have considered, in my Meditation of this Verse, that Labour and Sorrow is the Fruit of Sin ; and it seems to be a means, that the Lord God would make use of at first, to convince of Sin. *Adam* must needs remember, while he was labouring to till the Ground, what he had sinned away. And he was sent to till the Ground from  
whence



whence he was taken, that he might thereby be convinced what he was, and always remember from whence he came. Indeed an humbling Consideration, to think that we all came from the Dust ! I have thought by the way, what a monstrous Sin is Pride, that so much of it in the beginning of our Days should wind it self into Dust. I have thought the Sin of Pride and Unbelief, that is in our Natures, is like a Cancer in the Body, that spreads it self every way to the taking away of a natural Life. For if the Cancer be not killed by some skilful Physician, and the Wounds cured which it has made, the Person that has it must die ; such a cancerous Humour Sin is in the Soul. Oh what need has every one of an able and skilful Physician, such a Physician that is able to kill Sin, and to cure the Wounds that Sin has made in the Soul ! This Consideration must needs bring me to value and prize Christ more than ever, that able and skilful Physician ; and I have experienced him, thro Grace, as willing as he is able, to be my Physician, or else I must have perished for ever,

ever, and so must all that have not this Physician: for none but he can cure the cancerous Humour of Sin; and he can and does do it for all that come rightly to him. I have thought, if every Person in the World had a Cancer in their Body, that must end in Death if it could not be cured, what a Lamentation every where would be took up for fear of Death: But Oh what Danger is the Soul in! How little is that considered? What Pains would Persons take, what Charge would they be at, what Pain would they be willing to bear, to have a Cancer cured in the Body? what Value would they have for a Physician, if there might be any that had Skill to do it? I have experienced it is a good way to come to spiritual Things, by Naturals, in my Meditations. We can't think to be cured of the cancerous Humour of Sin, without taking some Pains, and expecting some Pain: therefore it is compared to the cutting off a right Hand, or the plucking out of a right Eye, in a natural Sense. As we would rather chuse that one Member should perish than the whole  
Body;

Body ; so it is more reasonable that we should chuse that the Members of Sin should perish, rather than our immortal Souls. Therefore it is said, *Mortify your Members that are upon the Earth* : the Consideration of this has brought a Passage to my Mind, or at least I may say God brought it to my Mind, whilst I was considering of it ; 'tis a Passage I heard some years ago from a good Minister, who observed from that Scripture, *Mortify your Members that are upon the Earth*, what these Members were ; he said they were Sin, such Members that made Persons to be monstrous Creatures, having more Members than God created. He observed, that 'twas Members of the Devil's forming, but never of God's creating, and therefore must be mortified. He observed, that the strait Gate is so strait, that no Monster can enter there ; so he show'd the necessity of the Mortification of Sin in order to enter in at the strait Gate. This has been, thro Grace, of use to me, and I desire it may to all that read it.

Verse 24. *So he drove out the Man; and he placed at the East of the Garden of Eden, Cherubims and a flaming Sword, which turned every way, to keep the way of the Tree of Life.*

I have observed, that it's said, he drove out the Man: *Adam* was not only sent forth, but he was drove out of Paradise; it seems to imply that *Adam* was very loth and backward to go out. 'T would have been well if he had been so unwilling to have complied with the Temptation, as he was afterwards to go out of Paradise; but he that would not obey God's Command at first, must now submit to his Justice: So he drove forth the Man.

I observed, that it's said, he placed at the East of the Garden Cherubims and a flaming Sword, which turned every way, to keep the way of the Tree of Life. I have observed, in my Meditations on this Verse, the flaming Sword turned every way, to keep the way of the Tree of Life; but it is not said to keep from the Tree of Life. I have thought what the Cherubims and the flaming Sword might be,  
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that is set to keep the way of the Tree of Life, and why the way of the Tree of Life must be kept, and for whom. The Cherubims I understand to be the Angels of God, that were set to keep the way of the Tree of Life. Whilst I was so thinking, that Scripture came to my Mind, in *John 20. 12.* where it is said, *When Mary went to the Sepulcher, she saw two Angels in white, sitting, the one at the Head, and the other at the Feet, where the Body of Jesus had lain.*

By these Scriptures I have been made to see, that the Angels of God keep the way of the Tree of Life. Christ being the Way, the Truth and the Life; this Way is kept for Believers, so kept that none can hurt nor destroy such that are in the way. A weak Believer is as safe in this way as the strong; a Lion can't have Power to hurt the Lamb that is in this way. Blessed be God for such a way of Safety and Security, that all that are Saints indeed may or shall be found in.

As to the flaming Sword, I believe it to be the Justice of God that turns every way to keep the way of the Tree of Life,



Life, according to that Scripture, *Zech.* 13. 7. where it is said, *Awake, O Sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts: smite the Shepherd, and the Sheep shall be scattered.* I have been made to see, in my Meditations of it, that the Sword of God's Justice turns every way, to keep the way of the Tree of Life, that none may come to it, but in God's own way, which is a just and righteous way; and is not only kept for Believers, but to keep off Intruders: therefore the Cherubims and the flaming Sword are set, to keep the way of the Tree of Life. I have thought, when might Souls be said to be Intruders? It is when they vainly hope for the Mercys of God, without having any regard to Christ, as answering the full Demands of Justice: Such Souls can never rightly prize Christ, that don't eye him as answering the full Demands of Justice, as well as see him purchasing of Mercy. The way to have a whole Christ, must be to have an Eye to him, as answering all that we had contracted, and satisfying our Debts.

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He stood in our room, and died in our stead, or else we could never have had Eternal Life. Christ satisfy'd for Sin, and redeemed us from Wrath, and procured by his Purchase Love and Mercy : not that he needed to die, to purchase his own Love to us ; for he loved us first, or else he could never have died for us : but he died that he might thereby purchase our Love to himself ; and therefore it is most reasonable that we should love him. Such that eye Christ aright, will find him precious ; but such that do not, may be said to be Intruders. There are some that are apt to have an Eye only to Justice, but none to Mercy ; and there the Devil gets great Advantage. Such Souls never mind what a Mercy of Mercy it is, that Christ has answered the full Demands of Justice for the worst of Sinners that come to him, and lay hold upon him for Life and Salvation. O what need has every Soul to plead with God for an enlightened Mind, that these great Mysterys may be better discerned ! The Lord grant that that time I have to live, I may increase in Knowledg, in Faith,  
and

and in Humility. I bless God for what of his Teachings I have had, and do thro Grace still experience ; but I still am sensible of my short Comings in my Love, and Obedience to God, to what I ought to be : it is well that after this Life there shall be a State of Perfection, where my Love and Obedience shall be perfect. I wait and long for that Time, that I may sin no more. The Meditations I have here left in writing, have been the Meditations of three Years at particular times. I have found it a Benefit to me, by the Assistance of Grace, to meditate often upon one thing, while it is of one thing needful to be known. The thinking much upon the Word of God, is the way to get Knowledg in it. I desire that such as read this, may be encouraged to exercise their Thoughts in the Meditations of God's Word, looking to God for Assistance, that so they may enjoy his Presence, and his Spirit, and his Blessing, while they are found in his way.

I have likewise had some Meditations on that Scripture, *Jer. 31. 3.* latter part  
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of the Verse, *Yea I have loved thee with an everlasting Love; therefore with loving Kindness have I drawn thee.* First I have considered, who he is that loves; then who it is that is loved; and what is in this Love.

It may be considered, that he who loves is he that had no beginning, nor will have no end; the Being of all Beings, the Creator and Upholder of all Things. It is he that condescends thus to speak, *I have loved thee with an everlasting Love.* O wonderful Condescension, that God should set his Love upon lost and undone Sinners, which we are all by Nature, till God's Love makes a Change! O what Language is there in this Love, *I have loved thee;* thee that mightest have been loathed instead of loved. I have loved thee, that was dead in Sins and Trespases, to quicken thee. I have loved thee, that wast afar off, to make thee near; thee that wast in a State of Alienation, thee that hadst Enmity in thy Heart against me. I have loved thee, to pardon thy Sins, to do away thy Enmity, and to take thee

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into a State of Reconciliation with myself, wherein thou shalt abide for ever. O how much may be considered in the Love of God! Indeed his Love is like to himself, and that is everlasting. I have also observed, that he draws the Arguments of his Love, from his own Bowels of Love: because he has loved, he does love, and therefore he will love.

*I have loved thee with an everlasting Love, therefore with loving Kindness have I drawn thee.* From whence I have observed, that all God's Kindness to his Children flows from Love. The Use that I have observed should be made of it, is, That seeing God's Kindness flows from Love, it is highly reasonable that all our Duties and Obedience to him should flow from Love too.

I have also had my Thoughts exercised upon that Scripture in *Isa. 66. 2.* the latter part, *But to this Man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my Words.* Indeed as I go on, I may well stand amazed at the Condescension of God. First

I have considered, who he is that looks, whom he looks to, and what is contain'd in this Look.

Who is he that looks? Our great Creator, he that inhabits Eternity, the Being of all Beings, the Preserver and Upholder of all Things: It is he that is our Benefactor, he that gives us our Being; it is he that continues all good to us that we are made Partakers of; it is he that condescends to look so low as the poor and contrite one. I have considered in my Thoughts what is contained in this Look of God upon the Soul: First, I have minded, it is a Look of Love, it is a Look of Power, it is a Look of Delight, it is a Look of Complacency.

1. It is a Look of Love, for Love lays the Foundation of our Salvation. It is evident from that Scripture in *Ezek. 16. 8.* *Now when I passed by thee, and looked upon thee, behold thy Time was a Time of Love, and I spread my Skirt over thee, and covered thy Nakedness; yea I swore unto thee, and entered into a Covenant with thee, saith the Lord God; and thou*  
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becamest

*becamest mine.* Indeed a full Scripture, to prove that God's Look is a Look of Love.

2. I have considered, it is a Look of Power, such a Look that powerfully persuades the Soul to be willing to leave Sin, and to imbrace a Saviour; according to that Scripture in *Psal. 110. 3. Thy People shall be willing in the Day of thy Power:* So that it is a Day of God's Power that makes the unwilling to become willing. By this I have seen that God's Look is a Look of Power, such a Look that Christ looked upon *Peter* with, when he looked him into Repentance: so a gracious Look of God looks the Soul into Christ, and inables the Soul to look to Christ by Faith.

3. I have considered, that this gracious Look of God upon the Soul is also a Look of Delight; according to that Scripture, *The Prayers of the Upright are his Delight.*

4. This gracious Look of God upon the Soul that fears him, is also a Look of Complacency. God is said to take *Pleasure in them that fear him, and in them*

*them that hope in his Mercy.* By this I have seen, that God's Look upon the Soul is a Look of Love, a Look of Power, a Look of Delight, and a Look of Complacency ; which is all to be proved by Scripture.

Next I have considered who it is that God looks to, *even to that Man that is poor, and of a contrite Spirit, and that trembleth at his Word.* A contrite Spirit and the broken Heart, I apprehend to have one meaning ; according to that Scripture, Psal. 51. 17. *The Sacrifices of God are a broken Spirit : a broken and a contrite Heart, O God, thou wilt not despise.* I have considered, when may a Soul be said to have this broken Heart and Contrition of Spirit ? That Soul may be truly said to have a broken Heart for Sin and Contrition of Spirit, that is broken off from Sin, I mean from the loving or the allowing of it, I don't mean from the Being : for I am sensible Sin will be in us while we are in the Body ; but it is well where it is not allowed. In that it is said, God looks to him that is poor, I understand it to be



the Soul that is sensible of his spiritual Poverty, sensible that he is nothing nor can do nothing ; the Soul that is sensible that he has no Power of his own to do what is Good, or to resist an Evil ; that is, not from a right Principle. He can't do Good, nor resist Evil naturally, till God works Grace in the Soul. This is Poverty indeed, to be stript of all Good, and to be filled with all Evil, which every one is by Nature : therefore it is wonderful Love of God, to find out a way for the incriching of such poor Souls as we are by Nature. It is said, *He that was rich, for our sakes became poor, that so he may make many rich.* Indeed it is this gracious Look of God upon the Soul, that enables it to look into it self, and so to see and be sensible of its own Poverty. Now what can a Soul have to boast of or glory in but God ? I always see Reason to admire free Grace in distinguishing Love to my Soul in Christ, that ever I should experience this gracious and powerful Look of God upon me, that thereby I am enabled to look to him by Faith, and to rest wholly upon

upon him at all times for Grace and Glory.

I have also had my Thoughts exercised on that Scripture in *Luke 10. 20.* where it is said, *Notwithstanding in this rejoice not, that the Spirits are subject unto you; but rather rejoice, because your Names are written in Heaven.* So that I have considered, by the Assistance of God's Grace, when one may be said to have his Name written in Heaven; and I have considered it this way, *viz.* when God writes his Law in the Heart, that Soul may know thereby that his Name is written in Heaven. But I made a farther Inquiry in this Meditation, when one may be said to have the Law of God written in his Heart; then that Scripture was given into my Mind, *David's Experience, Psal. 119. 97. O how I love thy Law! It is my Meditation all the Day.* So by that I was made to know, that where God writes his Law in the Heart, that Soul makes it the matter of his Meditation. Thus I was made to see when a Soul may be said to have his

Name written in Heaven, which is according to Scripture and Experience. Blessed be God for what Experience and Knowledg he has given to me in those things. Indeed I know it's my Duty to study how to live to, and to love this God of Love: The Lord enable me always so to do; my Desire is that God would keep me close to himself, which I believe he will.

I have here recorded, by the Assistance of Grace, what Meditations I have had of the Love of God in Christ to me; and this Love is not to me only, but to all them that believe. From whence I would advise all such as desire to live with God for ever, to study how they may live to him now: Such as would live happy for ever, must endeavour to live holily now; for Holiness is the way to Happiness.

I desire the Reader of these Lines might be found much in the Duty of Meditation. Indeed I must own it is a hard and difficult Duty to be found aright in; but I must also acknowledg, that it is a very profitable Duty to the  
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Soul that is sincerely found in it: in this I must say, thro rich Grace, I have found God manifesting his Love to me. Dutys are not to be let alone because they are hard and difficult. I would advise Souls to seek to God for his Grace to help in this and all other Religious Dutys.

I have had my Thoughts exercis'd in Meditation upon that Passage of Scripture in *John 6. 54. Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life; and I will raise him up at the last Day.* These are Christ's own Words: I have thought in my Meditations, When may a Soul be said to eat of his Flesh and drink of his Blood? I have been enabled to consider, by the Assistance of Grace, that it is to eye Christ by Faith, suffering in his human Nature, and to see the Worth, the Value, the Dignity that was put upon those his Sufferings by his Divine Nature; and to see the Sufferings of Christ to be perfect Sufferings, satisfactory and meritorious. The Sufferings of Christ were perfect; they

they were such that had no mixture of Sin in them; they were satisfactory; they discharg'd that Debt that I and all other Believers had contracted: he paid the full Price of our Redemption, and not only so, but brought in eternal Life for all them that do or shall believe in him. I believe that the Sufferings of Christ were in my Nature; not in my sinful, but in my human Nature; in that Nature that *Adam* and his Posterity had before the Fall. I believe the Sufferings of Christ to be perfect, that they may answer for all our Imperfections: they were such as were without Sin, that so Christ may satisfy for Sin. Indeed it may be said, that God satisfy'd himself, and appeas'd his own Wrath; he prepar'd a Body to suffer in our room, to satisfy in our stead, and thereby to bring in eternal Life to us, that deserv'd eternal Death. *The Wages of Sin is Death, but the Gift of God eternal Life, thro our Lord Jesus Christ.* Christ is the Gift of God: for it is said, *That God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish,*



*rish, but have everlasting Life.* Now they that can eye Christ in his Sufferings, and make application of them by Faith, and believe they were for them, such Persons may be said to eat of his Flesh and drink of his Blood ; and so they have eternal Life, being in him by Faith, that is eternal Life : and such Souls have him, that gives eternal Life, according to that Scripture, 2 Cor. 5. 17. *If any Man be in Christ, he is a new Creature ; old things are pass'd away, and behold all things are become new :* And that other Scripture, Col. 1. 27. latter part, *Christ in you the Hope of Glory.* We find by Scripture and Experience, that a Believer is in Christ, and Christ is in the Believer : so that that Soul must needs have eternal Life that has Christ, and so comes under that gracious Promise, of being rais'd up at the last Day.

I have thought, what the Resurrection will be to the Believer at the last Day, at the Day and Hour of Death, as well as the Day of Judgment. At the Day of Death, how shall the Soul be rais'd from Earth to Heaven (for the Body is made  
of

of Earth) from a Prison to a Palace? O how is the Soul imprisoned, whilst here, in a Body of Sin, and weigh'd down with a Lump of Clay? But at death it shall be rais'd from Bondage to Liberty: for some are all their life-time subject to Bondage, thro the Fears of Death; but at death all such Fears will be done away from the Believer. At death I shall be rais'd from Communion with Saints below, to Communion with God and Christ, Saints and Angels above: and this will not be my Privilege only, but the Privilege of all Believers. Indeed how must the Thoughts of this make me to long and to wait for that Day? But I long and wait, with submission to the Will of God, for that Day, when I shall experience so glorious a Change, thro Grace, as to be rais'd from Earth to Heaven, from a Prison to a Palace, from Communion with Saints below, to Communion with God and Christ, Saints and Angels above; where I shall surely be, and there abide for ever. Blessed be God for Christ, and the Assurance

rance he hath given to me of his Love in him.

I do also believe the Resurrection of the Body at the Day of Judgment. O what a Mercy of Mercies is it, that these vile Bodys shall be chang'd, and made like to his glorious Body, and so be made fit to enjoy a Holy and Glorious God for ever? I do believe, that with these Eyes I shall see God, and behold him for my self, and not another, according to that in *Job 19. 27. Whom I shall see for my self, and mine Eyes shall behold, and not another, tho my Reins be consumed within me.* It is a rich Mercy to Believers, that they may behold God for themselves, that is to behold him indeed, to behold him as their God. I do believe I shall then behold God as mine; and that is the Privilege of a Soul's beholding of God for himself. The Wicked and the Unbelievers will behold God in the Day of Judgment, but not for themselves; not as their God and Father in Christ they can't behold him, but as a terrible Judg and a consuming Fire they must behold him. They may behold him as

a reconcil'd God to others, as an Aggravation to their own Condemnation ; but they can't behold him for themselves. O what a rich Mercy is it, that I and all such as truly believe, shall behold God for our selves, and not for others, at the last Day.

From the Consideration of these things, I would advise all that read these Lines, to study and endeavor to behold Christ for themselves, to make Self-Application now of Christ, and what he has done for Sinners : to believe that he has purchas'd Pardon for them, and made Reconciliation for them, and brought in eternal Life for them ; that he is now pleading their Cause at the Right Hand of the Father ; and that he ever lives to make Intercession for them. The Soul that thus eyes Christ for himself, and not for others only, may be sure at the last Day to behold God for himself and not another. O that every Soul that reads this, may have a lively Faith in Christ ! Such a Faith that may be evidenc'd by Love, such a Faith that yields Obedience, such a Faith that may make Christ precious.

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These Meditations I have experienced very useful to me, thro Grace, to think over against the time of the Sacrament, in order that I may know how to act Faith aright, that so I may be the better able to go from the Signs to Him signify'd thereby. I bless God for what Assistance I have had of his Grace, and what Experience I have had of his special Presence in this and all other of my Meditations: My end in writing of them is God's Glory, and the Incouragement of such as read it to be found in God's way; and then they may surely expect God's meeting and blessing of them: for he meets all such that *rejoice and work Righteousness, and remember him in his way.*

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F I N I S.



The first principle of the Christian religion is the  
belief in the existence of God, the Father, the Son,  
and the Holy Spirit. This belief is the foundation  
of all Christian doctrine and practice. It is the  
basis of our faith and the source of our hope.  
The second principle is the belief in the  
redemption of man by the blood of Jesus Christ.  
This redemption is the result of God's love and  
mercy towards us. It is the gift of God's grace,  
which we receive by faith in Jesus Christ.  
The third principle is the belief in the resurrection  
of the dead. This belief is the basis of our  
hope of eternal life. It is the promise of God  
that those who believe in Jesus Christ will  
live forever with Him in the Kingdom of God.  
The fourth principle is the belief in the  
final judgment. This belief is the basis of our  
hope of eternal life. It is the promise of God  
that those who believe in Jesus Christ will  
live forever with Him in the Kingdom of God.

# MEDITATIONS *on* the LORD'S PRAYER.

May 30th, 1710.

**B** EING desir'd to give some account of my Thoughts concerning the Lord's Prayer; I am now willing as God shall assist to write what Meditations I have had about the meaning of that Prayer.

*First*, It is a great Thing that such poor Worms as we are, may call God, *Father*; but it is a much greater Mercy, to see him as a Father and Friend in Christ. In that Expression wherein we are taught to call God our Father, we should have an Eye to him as he is in Christ; for it is in Christ only that he comes to be a God and Father to us. Indeed he is the Father of all living by Creation and Preservation, but in a peculiar manner he is a Father to all such as believe in his Name; not a Father by Creation or Preservation only, but a Father by

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Regeneration and Adoption, to all such that truly believe in the Lord Jesus Christ, for Life and Salvation by him only; so that we are to have an Eye to Christ. Whenever we speak to God as our Father, we are to see Christ as an Elder Brother, and as a Friend with the Father for us; for it is by him only that we that were Enemies, may become the Friends of God. Christ's own words in *John* 20. 17. are, *I ascend unto my Father and your Father, and to my God and your God.* So that we may observe by the way, how near we may come to God in Christ; he is our Friend, our Surety, and our Advocate with the Father; so that 'tis in him, and him only that we might have boldness to call God our Father. The Unbelievers may call God Father, as he is their Father by Creation and Preservation; but it is the Believer only that can say to God, our Father; as he is ours in Christ only. So by these Thoughts I have had upon it, that when I make mention of God, as our Father, I must have an Eye to Christ in it. Some may be ready to think, when they pray this Prayer, and many others may be present with them; that the word Ours, that  
it



it only hath respect to those several Christians that may be then with them in the time of Prayer ; and so Christ is forgot in the matter, who is always present with the Father for us, or else we could never come into his gracious Presence with any Approbation. And these have been the Thoughts that I have had through the Assistance of Grace from that word, speaking to God as our Father.

The next is, *Our Father which art in Heaven* ; from whence I have consider'd by the assistance of Grace, what Heaven is : I may say through Grace that I now know a little part of it experimentally ; but it is but little to what I shall know, when I shall be made more fit for it. God is said *to dwell in the high and holy Place*, Isa. 57. 15. with him also that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the Contrite ones. 'Tis said also in *Isa. 66. 1.* *Thus saith the Lord, the Heaven is my Throne, and the Earth is my Footstool.* So that we may see that God that dwells in the highest Heavens, does also dwell in the lowest Heart. It is also said, *1 Kings 8. 27.* *But will God indeed dwell on the Earth ? Be-*

*hold; the Heaven, and the Heaven of Heavens cannot contain thee, how much less this House that I have built? O! how may, we stand amaz'd when we think what Heaven is where God is; it is good that we should have some Knowledge of it; or else how shall we do to know when our Conversation is there? How can we know what it is to lay up Treasures in Heaven, if we know not what Heaven is? Indeed it may be very well consider'd, that Heaven is no less, nor no other but God himself; He that inhabits Eternity, he inhabits Himself, for he is Eternal: And in that it's said that the Heaven of Heavens cannot contain him, God himself is the Heaven of Heavens, he is God of all Gods, the Lord of Lords, the Creator and Preserver of all Things. He that gave a being to all that is created, must needs be greater than all created Beings; so must needs be the Heaven of Heavens. And in that it is said, the Heaven of Heavens cannot contain him; from thence I have consider'd the greatness of his Love to his Children, that he don't contain himself only within himself, without letting himself out in the way of Grace and Mercy*

to his People. So the Heaven of Heavens does not contain him ; for if God did not give out his Love, and his Grace first to us, we could never love him. So much as we may have of God's gracious Presence, and holy Spirit in our Souls, whilst we are here in the Body, so much we may be said to enjoy of Heaven while here upon the Earth. Then to have Conversation in Heaven, must be no other, but to have Conversation with God, by his Word and Spirit ; as we may have Conversation with each other, when at some distance, by way of Writing ; and that is a means to excite and draw forth our Love and Affections to each other, as Christians. So indeed when we converse much with God by his holy Word, and Spirit ; that is the way to excite our Love to him, and to endear him to us, and us to himself. I have also had some Thoughts when a Soul may be said, *To lay up Treasures in Heaven, where Moth nor Rust can't corrupt, nor Thieves break through and steal*, Mat. 6. 20. We should be often sending of our Thoughts and Desires in the way of Ejaculation to Heaven ; we should be often taking a view by Faith of that good Land we

are travelling towards ; 'twould be good to send Spies before we can get thither our selves ; our Thoughts and Desires that are spiritual may be said to be the Spies that go to take a view of this good Land, where we expect to take up for our Home, to all Eternity. We should be laying up of our whole Trust and Dependance in God, with a holy Confidence that he will take care of us, to give us Grace while we are here, and to bring us to himself in Glory at last in his own way, and time : and this it is to lay up Treasure in Heaven ; and the Soul that can so depend upon God only, with a full Confidence of his Love and Care, may be said to lay up Treasures in Heaven, because that Trust and Confidence is laid up in God. Some weak Christians may object, and say ; they fear whether ever yet they have laid Treasure in Heaven, because they find it so hard to have a full Trust and Confidence in God. Such should endeavour to think over their Thoughts again, and to consider with themselves that it is that God that gave us all our Being, and does continue us in it ; it is in him only we live, move, and have our Being : we don't nor can't live

a Moment, but while we are supply'd by him, that at first gave us Life and Being. And this should excite every one to trust in that God, that is always ready to supply our Wants; never none trusted in God that was confounded: and tho your Trust might not be to that degree of assurance, yet let your Trust be such to depend upon God for supplys above all Creatures, knowing that all the Creatures in the whole Creation can't supply the least want without God. But I must go no further here, but next consider more particularly, what we are to understand of Heaven; it is said, *his Favour is better than Life*, but his Frowns are worse than Death; so that his loving Kindness is the Life and Happiness of Believers, I mean the Heaven of Happiness; but his Frowns and his Wrath may be said to be a Hell to the Unbeliever and the Impenitent. *The Sinners in Zion are afraid, fearfulness hath surpris'd the Hypocrites: Who among us shall dwell with the devouring Fire? Who among us can dwell with everlasting Burning?* Isa. 33. 14. So that the Wrath of the Lord is these everlasting Burnings. How should these Considerations by the way lead us to prize



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Christ, that hath indur'd a Hell of Affliction, that we may have a Heaven of Injoyment ; a Hell of Sorrows, that we may have a Heaven of Joy ? If we had not had such an Undertaker for us, who deserv'd for ever to have been under the wrath of God, we must have perished for ever ; it is by Christ only that we are redeem'd from Sin and Wrath, and brought into the Love and Favour of God ; and so it is that Believers come into this Heaven of Happiness by him only.

The next is, *Hallowed be thy Name* ; that should lead us to consider the high Thoughts that we ought to have of the Name of God ; we should at all times have high, reverent, and awful Thoughts of his holy Name : it is for his Name sake that he blots out our Transgressions, and for his Name sake he remembers our Sins no more. I understand his Name sake, and Christ's sake to be all one ; for it is for his sake that he has undertook for us, that he do's pardon us, and so we come to be accepted in the Beloved : his Name is, *I Am*, Exod. 3. 14. he may be said to give that that is. *And he causes them that love him to inherit Substance, and he will fill our Treasures*, Prov. 8. 21. And this

this is still encouragement for us to trust him and believe in his Name ; this is the Consideration I have had concerning that Expression (Hallowed be thy Name.)

Next I have consider'd that Petition wherein we pray, *Thy Kingdom come.* I have consider'd in it; there is a Kingdom of Grace, as well as a Kingdom of Glory ; and I need to pray daily that Christ would in the kingly power of his Grace come into my Heart, as well as into the World, for the destroying of Sin that so much remains in me, and for the convincing of me of that that I am yet ignorant of; according to that in *Job, What I know not, teach thou me,* Job 34. 32. I also desire that I may be subdued and subjected wholly to himself, and that every Thought of mine may be brought into a full subjection to his holy Will ; and for this I need to pray that Christ would come in his kingly Power for the doing of his own work in me, and working of me more up to himself. I desire that I might not only have an informing Knowledg of what Christ is, and of what he has, and do's do for his People ; but that I may have a transforming Knowledg, that I may be made more like unto him, and  
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be brought into Conformity to his holy Will. And this is what I have seen through rich Grace imply'd in that Petition, in praying that his Kingdom may come; there is much more imply'd in it than I can here express; for it is his Kingdom of Grace, that do's prepare for a Kingdom of Glory.

Next we pray, *Thy Will be done on Earth, as it is in Heaven*; that is, I desire that his Will may be done concerning me, as he has decreed in himself to do, for he is Heaven, and I am Earth. I have next consider'd what is the Will of God; That passage of Scripture came into my mind, *This is the Will of God, even your Sanctification*, 1 Thess. 4. 3. I have also consider'd by the assistance of Grace what is imply'd in the word Sanctification: I have seen four things imply'd in that word; Sanctification implies Cleansing, to be cleansed from Sin, to be renew'd in the Spirit of our Mind, to be subdued to the Will of God, and to be subjected to the Government of Christ: and this is according to Scripture; it is said, *The Blood of Christ his Son cleanseth us from all Sin*, 1 John 1. 7. it is also said, *You that were alienated and Enemies*

*Enemies in your Mind by wicked Works, hath he reconciled, Col. 1. 21. It is also said, that his People shall be willing in the day of his Power, Psal. 110. 3. And that every Thought shall be brought into obedience to Christ; according to that passage of Scripture, 2 Cor. 10. ver. 5. and bringing into Captivity every Thought to the obedience of Christ. It pleas'd God to bring these passages of Scripture into my Mind, whilst I were considering what was imply'd in the word Sanctification: indeed it is a great and rich Mercy, that God does will our Sanctification. But some may object by the way, why then are not all sanctify'd? There is the Will of his Grace, his Goodness, and Love to his Children in Christ; and there is also the Will of his Justice, his Wrath and his Power, to the Impenitent and Unbelievers, that live and die in their Impenitency. *He is a just God and a Saviour*; according to that Scripture, Isa. 45. 21. as it is there mention'd; he is just in the Execution of his Wrath upon all the impenitent, harden'd, and resolved Sinners; and he is gracious and merciful to all them that believe in his Name. *Shall the Clay say to the Potter, why hast thou form'd me thus?**



*thus? Han't the Potter Power over the Clay, to make one Vessel to honour, and another to dishonour? What if he is willing to show his Wrath, and to make his Power known, who shall dare to find fault with his Will? So that we should not so much inquire, why all are not sanctify'd; but rather petition to God that for his Name sake we may be sanctified. And this I desire for all that may read these Lines, that they may be earnest with God for Sanctification; for it is that evidences to us that we are in a state of Justification: and such will be sure at last, to have a state of Glory with God for ever. This should excite us to see the needfulness of that Petition, of being sanctified throughout in Soul, in Body, and Spirit, 1 Thess. 5. 23.*

We are also taught to pray for our daily Bread, that implys all temporal Mercys, and it also shows to us what poor needy wanting Creatures we be; we want as constant a supply from God, as the day comes, for the maintaining and upholding of this Life, that he has given to us. It may be very well consider'd, that every day's Mercys are new, and we should look upon all that we have, Spi-  
ritual



ritual and Temporal, as just now received from God, and as if it was a Gift this day sent to us. I have had it in my Thoughts, that if we have Bread, or other Provisions, this day in the House, it may be laid up for to morrow ; yet to morrow this Provision would not be fit for us to eat, and be nourish'd by it, if God did not keep it, and preserve it for us. How many ways are there that God can take away and destroy what Persons may be now intrusted with, as to the things of time ? They that may have a fulness to day, as to Houses, or Mony, may be stript of all before to morrow, by Fire or Thieves ; and it would be so if God did not keep it for us, as well as give it to us. Such that are enriched with Land, how soon can God make it barren, that it should bring forth no Fruit, and so become quite useless ? Therefore whatever Persons have here of any Injoyments, it is good to eye God, in the keeping it for us, as well as the giving it to us ; and that would be the way to injoy God in all, and to have all our Injoyments in God, whether we might have much or little as to the Things of time. He that is the Keeper of *Israel*, that never slumbers or sleeps,

sleeps, it is he that is our Keeper, our Preserver, our Benefactor, our God, and our Portion; and let us always chuse him to be the Lot of our Inheritance; then we may say, *Our Lot is fallen to us in a pleasant place, and we have a goodly Heritage.* By this time we may see, that every day's Mercy that we have, comes as a fresh gift from God. So we need to pray for daily Bread, seeing what we have to day, would not serve for to morrow, if God did not put a Virtue in it, and keep it for us.

The next is, *And forgive us our Trespases, as we forgive them that trespass against us.* I have thought in this Petition, what Forgiveness I stand in need of; nothing less than a free and a full Forgiveness can serve my turn, or make me happy. Therefore this Petition does teach me to know, what Forgiveness is requir'd of me, towards such that offend, or wrong, or injure me. I do desire Grace from God, that so I may be enabled to forgive all such as do me wrong, as I desire forgiveness from God for my own Soul. I also desire for such that may be Enemies to me, that God would convince them of Sin, and give them strength and power

power against Sin, and that they may have a true and saving Faith given them in the Lord Jesus; then that will be the way that all my Enemies would become Friends. We are told in the Word, *That if a Man's ways please the Lord, his Enemies shall be at Peace with him*, Prov. 16. 7. Indeed it is the free Grace and Mercy of God, that makes us to have Peace with himself, and towards each other.

The next Petition is, *And lead us not into Temptation, but deliver us from Evil*: That is, I desire of God that he would not suffer me to be led into any Temptation by Sin, or Satan; or at least that he would never leave me in any Temptation alone, but that I may ever have his gracious Presence with me, to keep me from yielding to, or complying with any Temptation; and that he would also keep me close to himself, that I might not sin against him, that I may be kept and deliver'd from all Evil of Sin, and from all the Powers, and Snares, and Stratagems of Satan; and that I may be also guided by his holy Spirit of Grace, still in the way of all Truth, and that is in Christ, he being the Way, the Truth, and the Life. The

The Conclusion of this Prayer is, *For thine is the Kingdom, the Power, and the Glory*: I have consider'd in this Conclusion, Thine is the Kingdom of Grace, thine is the Power to give this Grace, thine is the Glory that crowns it, for ever and ever, Amen.

I have endeavour'd now by the assistance of Grace, to give some account by writing of what Meditation I have had concerning this Prayer, that our Lord taught his Disciples: it hath been of use to me, for the strengthening of my Faith more in God; and I desire it may be so to all that read it.

ERRAT. Pag. 74. l. 11. for *eleven* r. *sixteen*.

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*F I N I S.*

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LONDON, Printed for the Author.

